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THE
BOOK OF RATRAMN.



1

THE
BOOK OF RATRAMN

THE PRIEST AND MONK OF CORBEY,

COMMONLY CALLED BERTRAM,

ON THE

BODY AND BLOOD

OF

THE LORD.

To which is added,

AN APPENDIX,

CONTAINING THE SAXON HOMILY OF ÆLFRIC.

OXFORD,

JOHN HENRY PARKER;

J. G. AND F. RIVINGTON, LONDON.

1838.

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245.



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PREFACE.



THE history of this Tract is curious, from the varied treatment it has met with at the hands of the Romanists, as well as the influence it has exercised in our own Church.

It was undoubtedly written in the middle of the ninth century at the request of Charles the Bald, who reigned from the year 840 to 877, to oppose the doctrine of Transubstantiation, which Paschasius about that time first propounded. Its author has gone under several names, Ratramn, Intramn, and Bertram^a.

The learned Cave, in his *Historia Litteraria*^b, thus sums up the fate of this Tract: “ All who
“ have taken their first lessons in Theology know,
“ how plainly, how learnedly he treateth the subject
“ of the Eucharist in his book concerning the Body
“ and Blood of Christ, and how clearly he rejecteth
“ the dogma of Transubstantiation as it is explained
“ in the Romish Schools. Wherefore the Papists
“ from their desire to banish this tract to Anticyra,

^a Moreri. Diction. Hist. tom. ix.

^b P. 530. ed. 1688.

“ or rather to Orcus itself, (for it has been stamped
 “ with the black mark of condemnation by the
 “ Censors of Trent, and Louvain, by Sixtus Se-
 “ nensis, Bellarmine, Genebrard, Possevin, Gregory
 “ of Valentia, Gretzer, &c.) have attacked it with
 “ every instrument of hostility. Some endeavour
 “ to diminish the Author’s reputation; others
 “ calumniate him as a heretic, desirous of change,
 “ as a monk kicking against his superiors. The
 “ staid manners of the man, and his fame un-
 “ touched through so many ages, clearly refute
 “ this. Others loudly exclaim, that his work is
 “ corrupt and interpolated. Against this, the faith
 “ of so many ancient Manuscripts must be taken, and
 “ that of the Easter Homily by our own Ælfric, who
 “ flourished in the year 960, which is borrowed
 “ almost word for word from the tract of Ratramn.
 “ Lastly, others would prove that John Erigena,
 “ and not Ratramn, is its author. What then?
 “ As if John Scotus were not his equal, both in age
 “ and learning. But in truth, the candid confes-
 “ sion of John Mabillon easily convicteth this
 “ party; for he confesseth, that he found the name
 “ of Ratramn^c at the beginning of an ancient Manu-
 “ script 800 years old, in the monastery of Lobez.
 “ Indeed, Antony Sanders made mention of this
 “ Manuscript long before in his Catalogue of the
 “ Belgian Libraries, part i. p. 303. And in very
 “ truth, men, in other respects grave and learned,

^c This shews Ratramn was his real name.

“ work wondrous hard at trifles, when they undertake to prove, that Ratramn in this Tract favours the doctrine of the Romish Church, or, at least, does not oppose it; from which, nevertheless, it is as far distant as the East is from the West. What can they produce worthy of so huge a promise? Let these new champions of Transubstantiation, as far as I am concerned, go on with it; let them transform Ratramn into Paschasius himself, for I would as soon believe them to be one and the same person, as that Ratramn held on this point the same doctrine with Paschasius, and the Romish Church of the present day.”

Bellarmino against all authority, and without a shadow of proof, asserts that Ratramn was the innovator, and Paschasius the defender of the Catholic doctrine, when the fact is the very reverse^d. In his account of Ecclesiastical writers^e, he only makes incidental mention of Ratramn under the head “ Paschasius,” in these words: “ He [Paschasius] was the first author who wrote in a copious and systematic way on the truth of the Lord’s Body and Blood in the Eucharist, against Bertram, who first brought it into doubt.”

The Tract is now universally admitted to have been written by Ratramn, and in answer to Paschasius. The question then remains, whether he is to be considered as holding or denying the doctrine

^d See Dupin Biblioth. des Auteurs Ecclesiast. Siecle xi.

^e P. 276. ed. Colon. 1613.

of Transubstantiation. Here the Romanists themselves are divided; at one time condemning him, at another time claiming him as making with them. Bellarmine's opinion is clear from his own words above quoted. The Tract also stands in the Index of prohibited books, made by the Council of Trent, A. D. 1559, and is retained in most of the succeeding Indices. One published at Strasbourg, A. D. 1609, has a curious judgment given by the University of Douay, and approved by the Censors. This Index is a reprint of a former Edition of 1571; from which Bishop Ridley's Biographer, in his account of Ratramn's Tract, gives the following version of the passage ^f. "Although we care not greatly for this book
" of Bertram's, whether it be extant or no, yet
" because it is often printed, and read of many,
" and the heretics know by a catalogue of forbidden books that he was a Catholic Priest,
" and dear unto Charles the Great (*i. e.* the Bald),
" and because we comment upon other writers of
" the same age, and extenuate their errors oftentimes by a favourable construction of them, by
" the same reason we may allow Bertram, and
" acknowledge him; for there is nothing worthy of
" reprehension in him, setting aside a little obscurity in his style, and his ignorance in using some
" dark words and sentences, which, with marginal

^f Ridley's Life of Ridley, p. 172.

“ notes affixed, may manifest the true sense and meaning of the Author.”

Of this principle we find such instances as these ; “ invisible” is substituted for “ visible,” and “ substance” explained by “ accidents.”

After the genuineness of the Tract was put beyond all doubt by the discovery of the Manuscripts, M. Boileau, doctor of the Sorbonne, published an exact transcript of the Lobez Manuscript, and at the same time in an excessively loose French translation, “ has made,” as Dr. Hopkins says, “ not so much a translation as a conversion of Bertram.” In the Appendix to the Edition of 1688, Dr. Hopkins fully exposes Dr. Boileau’s artifices. Whether Ratramn will bear the sense there put upon him may be seen from Cave’s opinion above quoted, and the use which has been made of this Tract in our own Church, both before her infection with Romish errors, and at the time she freed herself from them.

In the Appendix we have reprinted from Lisle Collection of Saxon Treatises, with one exception, mentioned page 63, the Saxon Homily of Ælfric, Abbot of St. Alban’s and also of Malmesbury, who flourished about the year 960. Its agreement with the tract of Ratramn is not only doctrinal, but very often verbal, as will be seen by comparing the sections of Ratramn to which we have referred. It was set forth, together with the two Epistles of Ælfric, by Abp. Parker, with his

own subscription, that of the Abp. of York and thirteen Bishops, under the title of "*A Testimony of Antiquity, shewing the Ancient Faith of the Church of England, touching the Sacrament of the Body and Blood of the Lord, here publicly preached, and also received in the Saxons time, above 700 years ago.*" This Sermon was appointed in the reign of the Saxons to be pronounced to the people before they should receive the Communion on Easter Day^s.

To come to later times. This tract of Ratramn seems to have formed a link in the history of the English Church, connecting us as well at the Reformation, as in Saxon times, with the views of Primitive Antiquity.

The Romish doctrine of Transubstantiation was retained in our Church as embodied in the Mass book throughout the reign of Henry the VIII. Bp. Ridley was one of the first of our divines who returned to a sounder judgment on this point of doctrine. He passed the year 1545 in retirement at his vicarage of Hearne, whither he carried with him this Tract of Ratramn. He then first saw the unsoundness of the Romish Doctrine of Transubstantiation, without falling into the low views of the foreign reformers^b. This change of opinion he communicated to Abp. Cranmer about 1546; whereupon they both set to examine the subject

^s See Strype, Parker, vol. i. p. 472.

^b Ridley's Life of Ridley, pp. 163, 165.

with more than ordinary care¹, and the primitive and Catholic doctrine was accordingly embodied in the first reformed Communion Service of 1549.

Bp. Ridley himself thus acknowledged his debt to Ratramn before the Commissioners at Oxford, A.D. 1555.

“ Here I would beg you, Reverend Sirs, you Mr. Prolocutor, and you the other Commissioners, deign to understand that I do rest not only on those things which heretofore I have written in my former responsions and confirmations, but that I have also for confirmation of my opinion what ever Bertram hath writ, a man learned and orthodox, and ever accounted Catholic for these 700 years until this our age. His Tract, who ever will read and weigh, considering the age of the writer, his learning, godliness, allegations of ancient Fathers, and his manifold and weighty arguments, I cannot but very much marvel, how he can with a good conscience, if he fear God, speak against him in this matter of the Eucharist. This man was the first that pulled me by the ear, and forced me from the common error of the Roman Church, to a more diligent search of Scripture and Ecclesiastical writers on this matter; and these things I speak before God, Who knoweth that I lie not in what I say².”

¹ See Strype, Cranmer, 368.

² The original is given in Ridley's Life of Ridley, App. p. 685.

There are two old English translations in the Bodleian, with the dates 1548 and 1549. There was a translation made in 1623 by Sir Humphrey Lynde, and reprinted in 1686. Dr. Hopkins, Canon of Worcester, published two editions of the text, with an English translation; the first in 1686, the latter in 1688, after Dr. Boileau's edition had appeared, with the Appendix before referred to.

Our first intention was merely to revise the translation of Dr. Hopkins; but as the work advanced, it seemed necessary to retranslate the Tract entirely.

H. W.

W. C. C.

HERE BEGINNETH
THE
BOOK OF RATRAMN
ON
THE BODY AND BLOOD
OF
THE LORD.

I. You have bidden me, O glorious Prince, to make known to your Majesty, what I think touching the mystery of the Body and Blood of Christ. A command no less worthy of your magnificent and princely estate, than difficult for my poor ability. For what can be more worthy of a Prince, than to take care that he himself be Catholic in his judgment, concerning the sacred mysteries of Him, Who hath deigned to commit to him his kingly throne, and to endure not that his subjects should think diversely concerning the Body of Christ, in the which it is certain that the whole sum of Christian redemption doth consist?

II. For whilst some of the faithful say, that the mystery of the Body and Blood of Christ, which is ^{ences} touching

Christ's daily celebrated in the Church, is performed under
 Body no figure, or veil, but with the naked exhibition of
 and Blood in the Truth itself; others testify, that these things are
 the Eu- contained under the figure of a mystery, and that it
 charist. is one thing, which appeareth to the bodily senses,
 and another, upon which faith gazeth. There
 is then clearly no small diversity of judgment
 among them. And though the Apostle writeth to the
 faithful, "that they should all think and speak the
 1 Cor. " same thing, and that there should be no schism
 1, 10. " among them;" yet by no small schism are they
 divided, who give utterance to such diverse opinions
 touching the mystery of the Body and Blood of
 Christ.

Ratramn III. Wherefore your Royal Highness, being pro-
 consult- voked with zeal for the faith, and with no easy
 ed. mind pondering on these things, and being desirous
 that, as the Apostle commandeth, " all men should
 " think and speak the same thing," doth diligently
 search into this secret verity, that so you may recall
 to it them that are out of the way. Wherefore you
 do not disdain to ask the truth in this matter even
 from the most humble; for you well know that so
 great and secret a mystery cannot be acknowledged
 unless God reveal it, Who without respect of persons
 sheweth forth the light of His truth by whomsoever
 He chooseth.

IV. Pleasant as it is to me to obey your command,

yet no less difficult is it with my slender ability to dispute on a subject so far removed from human senses, and into which no one can penetrate except by the teaching of the Holy Ghost. Wherefore, in submission to your Majesty's command, yet with entire confidence in His aid, of Whom I am about to treat, I will strive to open what I think on this matter, in what words I can, not leaning to my own wit, but following the steps of the Holy Fathers.



V. YOUR excellent Majesty inquireth, whether the Body and Blood of Christ, which in the Church is taken by the mouth of the faithful, be made so in a mystery or in truth; that is, whether it containeth any hidden thing, which lieth open to the eye of faith alone; or whether without the veil of any mystery, the sight gazeth on that Body outwardly, which the eye of the soul inwardly beholdeth, so that the whole matter standeth forth open and manifest. And, whether it be the very same Body which was born of Mary, suffered, died, and was buried, which rose again, ascended into heaven, and sitteth on the right hand of the Father.

VI. Let us look closely into the first of these two questions, and let us define what *Figure* is, and

The first question discussed.

what *Truth*, that we be not hindered by doubtful ambiguity, but that, keeping somewhat certain before our eyes, we may know whither we ought to direct the course of our reasoning.

Figure defined. VII. *Figure* is a certain outshadowing, which exhibiteth what it meaneth under some sort of veil; for instance, when we would speak of the Word, we Mat. 6, say Bread; as in the Lord's Prayer, we pray that 11. God would give us our daily Bread. Or as Christ in John 6, the Gospel saith, "I am the living Bread, Which 51. "came down from heaven." Or when He calleth Himself a Vine, and His disciples the Branches; John 15, saying, "I am the True Vine, and ye are the 5. "Branches." All these passages express one thing, and hint at another.

Truth defined. VIII. But *Truth* is the shewing forth of a plain matter, veiled under no shadowy images, but conveyed to us in clear, open, and (to speak more plainly yet) natural significations; as when we say that Christ was born of the Virgin, suffered, was crucified, dead, and buried. Nothing is here shadowed forth under the veil of figure, but the truth of the matter is exhibited in the natural signification of the words; nor must aught else be understood than is expressed. But in the former instances it is not so. For substantially Christ is not Bread, nor is Christ a Vine, nor are the Apostles Branches. So that in this case a *Figure* is presented in the expres-

sion, but in the former *Truth*, that is, the naked and open signification.

IX. Now let us return to the subject, with a view to which this hath been said, namely, the Body and Blood of Christ. For if that mystery be performed under no figure, then it is not rightly called a mystery, since that cannot be called a mystery, in which there is nothing hid, nothing removed from our bodily senses, nothing concealed under any veil. But that bread, which by the ministry of the Priest is made the Body of Christ, sheweth one thing outwardly to man's senses, and proclaimeth another thing inwardly to the souls of the faithful. Outwardly, the form of bread, which it was before, is presented, its colour is exhibited, its taste is perceived; but inwardly, a far different thing is signified, and that much more precious, much more excellent, for it is heavenly, for it is divine; that is, Christ's Body is shewn forth, which is beheld, is taken, is eaten, not by the bodily senses, but by the gaze of the believing soul.

This Sacrament proved to be in figure from the notion of mystery.

X. Likewise the wine, which by the Priest's consecration is made the Sacrament of Christ's Blood, sheweth one thing outwardly, and inwardly containeth another. For what outwardly appeareth but the substance of wine? Taste it, there is the savour of wine: smell it, there is the scent of wine: behold it, there is the colour of wine. But

if thou dost consider it inwardly, then it is no longer the liquor of wine, but the liquor of the Blood of Christ, that to the souls of believers savoureth when tasted, is recognized when beheld, is approved when smelt. Since no one can deny that this is so, it is plain, that that Bread and Wine are in a figure the Body and Blood of Christ. As to outward appearance, neither the nature of flesh is recognized in that Bread, nor the fluid of blood in that Wine; yet after the mystic consecration, they are no longer called bread or wine, but Christ's Body and Blood.

XI. If nothing is here taken in figure, as some say, but all is seen in truth, then faith hath no operation here; since [in that case] nought is performed spiritually, but the whole, whatever it be, is received altogether corporally. In that faith, according to the Apostle, is "the evidence of things not seen," that is, not of visible but of invisible substances, we shall [on their view] receive nothing according to faith, since thus, we pass judgment on it, whatever it be, by our bodily senses. And nothing is more absurd than to take mere bread for flesh, and to call mere wine blood. Nor will that be any longer a mystery, in which nothing secret, nothing hidden, is contained.

XII. And how shall that be called the Body of Christ, where no change is perceived to be

made? For every change is either from not being to being, or from being to not being, or from one being to another. But in this Sacrament, if it be considered simply and in truth^a, and nought else be believed than what is seen, we know of no change at all being made. For it hath not passed from not being to being, which passage holdeth in things produced, where the things had no former existence, but have, in order to their production, passed from not being into being. But here the bread and wine had a real existence, before they passed into the Sacrament of the Body and Blood of Christ. Nor is there any passage from being to not being, which passage holdeth in things which undergo decay and annihilation. For that which perisheth, once existed, nor can any thing undergo destruction, which hath never been. Now as the nature of the creature is perceived to remain in very truth as it was before, it is clear there is no change of this kind herein wrought.

XIII. Further, there is not here that change, which is from one kind of being to another, which we see in things that undergo change of quality, (for example, when that which was before black is altered into white,) for we here detect no change in taste, colour, or smell. If then there is no

^a i. e. as truth was defined above.

change at all, it is the same which it was before. But in truth it is somewhat else, since the bread is made the Body, and the wine the Blood of Christ.

Mat. 26, Christ Himself hath said, "Take, eat, this is My
26.

"Body." Likewise speaking of the cup, He saith,

Mat. 26, "Take, drink, this is the Blood of the New Testa-
28.

Luke 22, "ment, which shall be shed for you."

20.

XIV. They therefore, who will here take nothing figuratively, but will have the whole matter consist in simple truth, must be asked, in what respect that change takes place, by which the elements come to be, what they were not before, (namely, bread and wine,) but the Body and Blood of Christ? For according to the nature of the creatures, and their form as visible things, neither the bread nor wine have ought changed in them. And if they have undergone no change at all, they are nought else than they were before.

They
who will
admit no
figure in
the Eu-
charist,
contra-
dict
them-
selves.

XV. Your Highness perceiveth, illustrious Prince, whither their opinion tendeth, who think thus: they deny that, which they are believed to affirm, and are convicted of overthrowing that, which they believe. They indeed faithfully confess the Body and Blood of Christ, and by so doing, without doubt they profess that the elements are not that same thing, which they were before; and if they are other than they were before, they have undergone some change. Since this cannot be

denied, let them say in what respect they are changed. For no bodily change can be seen in them. They must therefore confess, either that they are changed in respect of something else than their corporeal substance, and that therefore they are not what in truth they seem to be, but somewhat else, which they evidently are not in their proper essence: or, if they will not acknowledge this, they are forced to deny that they are the Body and Blood of Christ, which is impious, not only to say, but even to think.

XVI. Yet because they do confess that they are the Body and Blood of Christ, and that they could not be so, but by a change for the better; and since this change is not corporally but spiritually wrought, it followeth, that we must acknowledge it to be done in a figure, since under the veil of corporeal bread and corporeal wine, the spiritual Body and the spiritual Blood of Christ do exist. Not that two things co-exist diverse between themselves, namely body and spirit, but one and the same thing hath in one respect the nature of bread and wine, in another is the Body and Blood of Christ. As far as they are corporally handled, they are in their nature, corporeal creatures, but in their power, and as they are spiritually made, they are the mysteries of the Body and Blood of Christ.

XVII. Let us consider the font of Holy Baptism, Analogy

rom the which is styled, not without reason, the Fountain
 sacra- of Life, because it forms afresh those who descend
 ment of into it with the newness of a better life, and gives
 Holy back alive to righteousness those who were dead
 Bapt- in sin. Hath it this power, in that it is, as
 ism. we see it, the element of water? Unless it re-
 ceived a sanctifying grace, it could by no means
 wash away the stain of sin. Unless it possessed
 a life-giving power, it could in no sort give life
 to those who are dead—dead, I mean, not in the
 flesh, but in soul. For in that font, if we have re-
 spect to that alone, which meeteth the bodily senses,
 we see the mere element of water subject to cor-
 ruption, and able to wash the body only. But the
 power of the Holy Ghost is added thereunto by
 the consecration of the Priest; and it is made effi-
 cacious to wash not the body only, but the soul
 too, and by its spiritual virtue to remove spiritual
 stains.

XVIII. See how in one and the same element two
 things are contained, the one contrary to the other,
 that which is subject to corruption giving incor-
 ruption, that which hath not life conveying life.
 We know then that in this font there is that, which
 corporeal sense can touch, and therefore subject to
 change and corruption; and again there is that,
 which faith only can behold, and therefore neither
 corruptible nor mortal. If you ask what washeth
 the body outwardly, it is the element, but if you

ponder on that which purgeth the inward parts, it is a quickening power, a sanctifying power, a power of immortality. Wherefore in its proper nature it is a corruptible fluid, but in a mystery it is a healing power.

XIX. So too the Body and Blood of Christ, considered outwardly, are creatures subject to change and corruption. But if you weigh the power of the mystery, they are life, giving immortality to such as partake thereof. They are then not the same, as they are seen, and as they are believed; according to that they are seen, they feed a corruptible body, themselves corruptible; according to that they are believed, they feed our souls, which shall live for ever, themselves immortal.

XX. The Apostle too, writing to the Corinthians, saith, "Know ye not, that all our Fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ." We observe that the sea and the cloud bore the likeness of Baptism, and that the Fathers of the Old Testament were baptized in them, that is, in the cloud, and in the sea. Could then the sea, in respect of what it was to outward sight, an element, have the power of

Analogy
from the
baptism
of the
Fathers
in the
sea and
in the
cloud.
1 Cor.
10, 1-4.

Baptism? Or could the cloud in respect of what it was to outward sight, a condensation of thick air, have power to sanctify the people? Yet we dare not say that the Apostle, who spake in Christ, did not with truth affirm that our Fathers were baptized in the cloud, and in the sea.

XXI. And though that baptism bore not the form of the Baptism of Christ, which at this day is performed in the Church, yet no sane person will dare deny that of a truth it was baptism, and that in it our Fathers were baptized, unless he madly presume to contradict the words of the Apostle. Wherefore both the sea and the cloud conveyed the cleansing of sanctification, not in respect of their bodily substance, but in respect of that, which they inwardly contained, the sanctification of the Holy Ghost. For in them there was both a visible form, apparent to the bodily senses, not in image, but in truth; and also a spiritual power, which shone forth within, discernible not by the eye of the flesh, but of the soul.

Analogy
from the
manna
and the
water
from the
rock.

XXII. In like sort the manna, which was given to the people from heaven, and the water, which flowed from the rock, had a corporeal existence, and were meat and drink for the bodies of the people; yet the Apostle calleth that manna and that water spiritual meat and spiritual drink. How so? because in those corporeal substances the spiritual power of

the Word was contained, which was meat and drink to the souls rather than the bodies of believers. And although that meat and that drink foreshewed the mystery of the Body and Blood of Christ, Who was to come, which the Church now celebrates, yet St. Paul affirmeth that our Fathers did eat the same spiritual meat, and drink the same spiritual drink.

XXIII. Perchance you ask, what same? the very same, which at this day the company of the faithful eateth and drinketh in the Church. For we may not think them diverse, since one and the same Christ gave His own Flesh for food, and His own Blood for drink, to that people, who, in the desert, were baptized in the cloud and in the sea, and now in the Church feedeth the congregation of the faithful with the Bread of His Body, and giveth them to drink of the stream of His Blood.

XXIV. The Apostle intending to intimate thus much, after saying our Fathers ate the same spiritual meat and drank the same spiritual drink, immediately addeth, "For they drank of that spiritual ¹ Cor. "Rock that followed them, and that Rock was Christ." ¹⁰, 4. To the end we might understand, that in the wilderness the same Christ was in the spiritual Rock, and gave the stream of His Blood to the people, Who afterwards exhibited in our age His Body taken of the Virgin, and hanged upon the cross, for the salvation of believers, and shed from it the stream of His

Blood, to the end we might not only be redeemed by it, but also have it for our drink.

XXV. In very deed this is wonderful, since we cannot comprehend its depth, nor weigh its value. He had not as yet assumed man's nature; He had not as yet tasted death for the salvation of the world; He had not as yet redeemed us with His Blood; and still our Fathers in the desert, by means of that spiritual meat, and that invisible drink, did eat His Body, and drink His Blood, as the Apostle testifieth when he saith, "Our Fathers ate the same spiritual meat, and drank the same spiritual drink." Here we must not enquire how that could be done, but must believe that it was done. For He who now in the Church by His Almighty power spiritually changeth bread and wine into the Flesh of His Body, and the stream of His own Blood, at that time too wrought invisibly, so that the manna, which was given from heaven, and the water, which flowed from the Rock, became His Body and His Blood.

XXVI. This David understood and testified in the Holy Ghost, saying, "Man did eat Angels' food." For it were a fond thing to suppose that the corporeal manna, which was given to the Fathers, feedeth the host of heaven, or that they use such diet, who are satisfied with the feast of the Divine Word. Of a truth the Psalmist, or rather the Holy Ghost

Cor.
0, 4.

's. 78,
5.

speaking in the Psalmist, teacheth us, both what our Fathers received in that heavenly manna, and what the faithful ought to believe in the mystery of Christ's Body. In either surely is Christ signified, who feedeth the souls of believers, and is Angels' food. This too He doth and is, not by bodily taste, nor by becoming bodily food, but by the power of the spiritual Word.

XXVII. We know also on the testimony of Argument the Evangelist, that our Lord Jesus Christ, before ^{ment} He suffered, "took bread, and when He had given ^{from th} words, " thanks, He gave it to His disciples, saying, ' This ^{the In-}stitution: " is My Body, which is given for you: do this in ^{Luke 2:} " remembrance of Me.' Likewise also the cup after ^{19. 20.} " supper, saying, ' This cup is the New Testament in " My Blood, which shall be shed for you.'" We see that, though Christ had not yet suffered, He still, even then, wrought the mystery of His Body and Blood.

XXVIII. For sure am I, no believer doubteth that the bread which He gave to His disciples, saying, " This is My Body, which is given for you," was made the Body of Christ ; or that the cup of which He also said, " This cup is the New Testament " in My Blood, which shall be shed for you," contained the Blood of Christ. As then, a little before His passion, He was able to change the substance of bread and the creature of wine, into His own Body,

which was to suffer, and into His Blood, which was afterward to be shed; so too in the desert he had power to change the manna and the water from the rock, into His own Flesh and Blood, though long time was to pass ere that Flesh was to hang on the cross for us, or that Blood to be shed for our cleansing.

posi-
1 of
in 6, XXIX. Here too we must consider, how His words are to be taken, "Except ye eat the Flesh of the Son of Man, and drink His Blood, ye shall not have life in you." He doth not say that His Flesh, which hung on the cross, should be cut in pieces, and eaten by His disciples, or that His Blood, which He was to shed for the redemption of the world, should be given to His disciples to drink. It had been an horrible crime for His disciples to drink His Blood, or to eat His Flesh, as the unbelieving Jews then understood Him.

in 6,
62. XXX. Wherefore in the words following, He saith to His disciples, who received His words not in unbelief but in faith, though they did not fully see, how those words were to be understood, "Doth this offend you? what and if ye shall see the Son of Man ascend up where He was before?" as though He said, "Think not that My Flesh is to be corporally eaten, or My Blood corporally drunk by you, that it is divided, or to be hereafter divided into parts, for after My resurrection ye shall see Me ascend into Heaven with the fulness of My entire Body, and

“ Blood. Then shall ye understand that My Flesh is
 “ not to be eaten by believers, as the faithless sup-
 “ pose, but that bread and wine truly, yet mystically
 “ changed into the substance of My Body and
 “ Blood, is to be received by them.”

XXXI. And immediately He addeth, “ It is the John 6,
 “ Spirit that quickeneth, the flesh profiteth nothing.”^{63.}
 He saith that the flesh profiteth nothing as those
 unbelievers understood it, but otherwise it giveth
 life, as it is mystically received by the faithful.
 And why so? He Himself declareth, saying, “ It is
 “ the Spirit that quickeneth.” Wherefore in this
 mystery of the Body and Blood, it is the spiritual
 working that giveth life, without which working
 these mysteries avail nothing ; they may feed the
 body, but cannot feed the soul.

XXXII. Here ariseth that question, which very
 many propose when they say, that these things are
 done, not in figure, but in truth; in speaking thus,
 they are proved to contradict the writings of the
 Holy Fathers.

XXXIII. St. *Augustine*, a chief doctor of the St. Au-
 Church, in his third book of Christian Doctrine, thus gustine
 writeth^b: “ ‘ Except ye eat’ (saith the Saviour) ‘ the quoted.
 “ Flesh of the Son of Man, and drink His Blood, ye

^b St. August. concerning Christian Doctrine, book iii. ch. 16.

“ shall not have life in you.’ He seemeth to command
 “ a flagitious crime. His words therefore are in a
 “ figure, bidding us communicate in the Lord’s
 “ passion, and faithfully store up in our memory,
 “ that His Flesh was crucified and wounded for us.”

XXXIV. We see this doctor saith, that the mystery of the Body and Blood of Christ is celebrated by the faithful under a figure; for carnally to receive His Body and Blood is not, he saith, an act of religion, but a crime. So were they minded, who in the Gospel took our Saviour’s words not spiritually but carnally, who departed from Him, and followed Him no more.

XXXV. The same Father in his Epistle to *Boniface* the bishop, among other things, thus writeth^c; “ We
 “ often speak in this manner, when the Pasch draweth
 “ nigh, To-morrow or the next day is the Lord’s
 “ Passion, though He suffered so many years ago,
 “ and that but once for all. Likewise we say on the
 “ Lord’s day, On this day the Lord rose again, though
 “ so many years have passed since He rose. Why
 “ then is none so foolish, as to charge us with falsehood for so speaking? It is because we name the
 “ days after their likeness to those, on which the
 “ things themselves were done; whence that is
 “ called the day of His resurrection, which is not so

^c St. August. Epist. xcvi. §. 9.

“ indeed, but like it in the revolution of time: and
 “ by reason of the celebration of the Sacrament,
 “ that is said to be done on this very day, which
 “ not on this day, but in former time was done.
 “ Was not Christ once sacrificed in His own Person?
 “ and yet in the Sacrament He is offered up for the
 “ people, not only during all the Paschal solemnity^d,
 “ but every day. Wherefore he lieth not, who, when
 “ questioned, answereth that Christ is now sacrificed.
 “ For if Sacraments had not some resemblance to
 “ those things, of which they are the Sacraments,
 “ they would not be Sacraments at all. But from
 “ this resemblance they oft-times take the names of
 “ the things themselves. As then after a certain
 “ sort the Sacrament of the Body of Christ is the
 “ Body of Christ, and the Sacrament of the Blood
 “ of Christ, the Blood of Christ, so too the Sacra-
 “ ment of the faith * is the faith.”

^d “ The ancients commonly included fifteen days in the whole
 “ solemnity of the Pasch, that is, the week before Easter Sunday,
 “ and the week following it: the one of which was called the
 “ Pasch of the Cross, and the other, the Pasch of the Resurrection.
 “ The general name Pascha, which is of Hebrew extract from
 “ Pesach, which signifies the Passover, will comprise both. For
 “ the Christian Passover includes as well the Passion as the Resur-
 “ rection of our Saviour, Who is the true Paschal Lamb or Pass-
 “ over, that was sacrificed for us. And, therefore, though our
 “ English word, Easter, be generally used only to signify the Resur-
 “ rection, yet the ancient word, Pascha, was taken in a larger
 “ sense, to denote as well the Pasch of the Crucifixion, as the
 “ Pasch of the Resurrection.” Bingham, Antiq. b. xx. ch. 5. §. 1.

* The Sacrament of the faith] That is, Baptism, as the words

is set before us, is to discern the Lord's Body and Blood. Of which whoso partaketh, let him consider that he ought to prepare like things, that he may imitate Him by fellowship in His death, the memory whereof he confesseth, not by believing only, but also by tasting.

Heb. 7, 26. 27. XXXIX. So St. *Paul* to the Hebrews: "For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's; for this the Lord Jesus Christ did once, when He offered up Himself." What He did once, He daily repeateth; He once offered Himself for the sins of the people, yet the same oblation is every day celebrated by the faithful, but in a mystery; so that what the Lord Jesus Christ by once offering Himself fully accomplished, this in remembrance of His passion is every day performed by the celebration of the mysteries.

XL. Yet it is not false to say that in those mysteries the Lord is sacrificed, or suffers, since they have a likeness to that death and passion, the representations of which they are. Whence they are styled the Lord's Body and the Lord's Blood, for they take the name of those things, of which they are the Sacraments. Hence St. *Isidore*, in his

book of Etymologies, speaketh thus[§]: “ *Sacrificium* “ sacrifice is so called from *sacrum factum*, a thing “ made sacred, because it is consecrated by mystical “ prayer, in remembrance of the Lord’s passion on “ our behalf. Whence by His command, we call that “ the Body and Blood of Christ, which, though “ made of the fruits of the earth, is sanctified, and “ becomes a Sacrament by the invisible operation “ of the Spirit of God. The Sacrament of this “ bread and cup the Greeks call Eucharist, which “ the Latins interpret *Bona Gratia*, Good grace. “ And what can be better than the Body and “ Blood of Christ? [Now the bread and wine are “ for this cause compared to the Lord’s Body and “ Blood, because as the visible substance of this “ bread and wine doth nourish and cheer the out- “ ward man, so the Word of God, which is the “ living Bread, doth refresh the souls of the faith- “ ful by the participation of Himself^h.”]

XLI. This Catholic doctor also teacheth, that this holy mystery of our Lord’s passion is to be celebrated in memory of the Lord’s passion on our behalf. By so saying, he shews that the Lord’s passion was once accomplished, but that the memory of it is represented in sacred and solemn rites.

§ St. Isidore, Orig. book vi. ch. 19.

^h The words in brackets are not in the present copies of Isidore.

XLII. So that the bread which is offered, though taken from the fruits of the earth, is by consecration changed into Christ's Body, and the wine, though it hath flowed from the Vine, yet by the consecration in this divine mystery is made the Blood of Christ, not indeed visibly, but, as this doctor saith, by the invisible operation of the Spirit of God.

XLIII. Whence they are called the Body and Blood of Christ, because they are received not as what they outwardly appear, but as they are made inwardly by the operation of the Spirit of God. And as through this invisible power they have a nature far different from that which outwardly appeareth, he maketh a distinction, saying, that bread and wine are for this cause compared to the Lord's Body and Blood; because as the visible substance of bread and wine doth nourish and make cheerful the outward man, so the Word of God, which is the living Bread, doth refresh the souls of the faithful by the participation of Himself.

XLIV. Now in saying this, he most plainly confesseth, that in the Sacrament of the Lord's Body and Blood, whatever is outwardly received, is fitted for the refreshing of the body. But the Word of God, which is the invisible Bread, and existeth invisibly in that Sacrament, doth, by the participation of Himself, invisibly feed the souls of the faithful with a quickening virtue.

XLV. Hence too, the same doctor saith, "There
 " is a Sacrament in the celebration of any thing,
 " when it is so performed, that it be understood to
 " signify somewhat, which must be spiritually taken."
 By these words he sheweth that every Sacrament
 in divine matters containeth within itself some secret
 thing, and that it is one thing, which appeareth to the
 outward eye, whilst it is another, which must be
 taken on faith and not on sight.

XLVI. Immediately after he sheweth what Sacra-
 ments the faithful ought to celebrate. " The Sacra-
 " ments are Baptism and Chrism¹, the Body and
 " the Blood. These are called Sacraments, because
 " under the covering of bodily things the power of
 " God secretly worketh the salvation, which lieth in
 " them. Whence from their hidden and sacred
 " virtues they are called Sacraments." He after-
 ward saith, " It is called in Greek *μυστήριον*, a mys-
 " tery, because it hath a secret and hidden dispens-
 " ation."

¹ " It is usual with the ancients to divide the proper Sacra-
 " ments, Baptism and the Eucharist, each of them into two or
 " more, meaning the several parts or rites belonging to them.
 " Thus Isidore speaks of four Sacraments in the Church, which
 " are, Baptism, Chrism, the Body of Christ, and the Blood of
 " Christ. As therefore the Bread and Wine are called two Sa-
 " craments, though they be but two parts of the same Eucharist,
 " so the washing and the unction are called two Sacraments,
 " though they be but two rites of the same Sacrament of Bap-
 " tism." Bingham, Antiq. b. xii. ch. 1. §. 4.

XLVII. What are we hence taught, save that the Body and Blood of the Lord are styled mysteries, because they have a secret and hidden dispensation; or, in other words, that it is one thing, which they outwardly shew, and another, which they inwardly and invisibly do work.

XLVIII. For this reason too they are called Sacraments, because under the covering of bodily things, the power of God doth secretly dispense salvation to the faithful recipient.

XLIX. From all that we have heretofore said, it hath been proved, that the Body and Blood of Christ, which in the Church are received by the mouths of the faithful, are figures in respect of their visible nature. But in respect of their invisible substance, that is, the power of the Word of God, they are truly the Body and Blood of Christ. Wherefore as far as they are visible creatures, they feed the body, but in virtue of a more powerful substance, they both feed and sanctify the souls of the faithful.

Second
ques-
tion.

L. Now we must examine the second question proposed, and see, whether the self-same Body, which was born of Mary, which suffered, died, and was buried, and which sitteth at the right hand of the Father, be that, which daily in the Church is received by the mouths of the faithful in the mystery of the Sacrament.

LI. Let us enquire what is the judgment of St. St. Am-
Ambrose on this point. He saith in his first book ^{brose} _{quoted.}
of the Sacraments^k, “ Of a truth it is marvellous
“ that God should rain down manna on our
“ Fathers, and feed them from day to day with
“ heavenly food. Whence it is said, ‘ Man did eat ^{Ps. 78,}
“ Angels’ food.’ Yet all they who ate that bread, ^{25.}
“ perished in the wilderness. But that food, which
“ thou receivest, that living Bread, which came
“ down from heaven, ministereth in a hidden way
“ the substance of everlasting life, and whoso eateth
“ of this Bread, shall never die, and this is the
“ Body of Christ.”

LII. See in what sense this doctor saith that the
Body of Christ is that food, which the faithful receive
in the Church; he saith, “ that living Bread which
“ came down from heaven, ministereth in a hidden
“ way the substance of everlasting life.” Doth it, as
it is seen, and corporally taken, and pressed by the
teeth, and swallowed by the throat, and received
into the belly, doth it so minister the substance of
everlasting life? In that respect, it nourisheth
only the flesh which shall die, and ministereth no
incorruption, nor can we truly say of it, “ Whoso
“ eateth of this shall never die.” For that which the
body receiveth, is corruptible, nor can it secure to
the body, that it should never die, since that which

^k S. Ambr. concerning Mysteries, c. viii. §. 47.

is subject to corruption, cannot give everlasting life. There is then in that Bread a life, which appeareth not to the bodily eye, but is seen by the eye of
 John 6, faith, which is the living Bread, that came down
). from heaven, and of which it may with truth be said, "Whoso eateth of this, shall never die;" and, "This is the Body of Christ."

LIII. And afterward, speaking of the almighty power of Christ, he saith, "Can not the word
 "of Christ therefore, which from nothing could
 "make that which was not, change those things
 "which are, into that which they were not? For is
 "it not a greater work to produce new things,
 "than to change the nature of things that are?"

LIV. St. Ambrose saith, that in that mystery of the Blood and Body of Christ a change is made, and that a wondrous change, because divine, and ineffable, because incomprehensible. Let them who will take nothing here according to any hidden virtue, but will weigh every thing as it outwardly appeareth, let them say, in what respect the change is here made? For in respect of the substance of the creatures, they are after consecration what they were before. Bread and wine they were before, and after consecration they are seen to remain of the same nature. So that a change hath inwardly been wrought by the mighty power of the Holy Spirit, and this is that which faith gazeth upon, this is that

which feedeth the soul, this is that which ministereth the substance of eternal life.

LV. Afterward he addeth, "Why dost thou here require the order of nature in the Body of Christ, when the Lord Jesus Himself was born of the Virgin, beside the order of nature?"

LVI. Now perhaps some one who heareth this may rise up and say, 'That which we see is the Body of Christ, and that which we drink is His Blood; yet we must not enquire how it is so made, but stedfastly hold that it doth so become.' Thou seemest indeed to think aright, yet if thou dost diligently consider the force of thy words, thou dost indeed faithfully believe that it is the Body and Blood of Christ, (for if it were an object of sight, thou wouldest say, 'I see,' and not, 'I believe it to be the Body and Blood of Christ,') but now since it is faith, that beholdeth the whole matter, whatever it be, and the eye of the flesh perceiveth nought, thou must understand that what we look upon is the Body and Blood of Christ not in nature, but in power.¹ Wherefore [St. Ambrose] saith, 'we must not here look for the order of nature, but must adore the power of Christ, which changeth whatsoever He willeth, how He willeth, into what He willeth; which createth what was not, and when created, changeth it into what it was not before.' The same author addeth, "It was surely the true

“Flesh of Christ which was crucified, which was
 “buried; therefore this is truly the Sacrament of
 “His Flesh. The Lord Jesus Himself proclaims,
 1at. 26, “‘This is My Body.’”
 6.

LVII. How carefully, how warily is this distinction drawn! Of the Flesh of Christ, which was crucified, which was buried, that is, in respect of which Christ was crucified, and buried, he saith, “This was surely the true Flesh of Christ;” but of that, which is received in the Sacrament, he declareth, “Therefore this is truly the Sacrament of that Flesh.” Here he distinguisheth between the Sacrament of the Flesh, and the Flesh itself; inasmuch as he saith, that He was crucified and buried in that true Flesh, which He took of the Virgin; but that the mystery, which is now performed in the Church, is the Sacrament of that true Flesh, in the which He was crucified. Here He openly teacheth the faithful, that the Flesh, in which Christ was crucified and buried, is no mystery, but true and natural; while the Flesh, which now in a mystery containeth the similitude of the former, is not Flesh in its nature, but in a Sacrament. For in its nature it is bread, but sacramentally it is the true Body of Christ, as the Lord Jesus Himself declareth, “This is My Body.”

LVIII Also below [he addeth,] “The Holy
 “Ghost by the mouth of the prophet hath in

“ another place declared to thee what we eat and
 “ what we drink, when He saith, ‘ O taste and see Ps.34,8.
 “ that the Lord is good ; blessed is the man that
 “ trusteth in Him.’ ” Doth that bread when corpo-
 rally tasted, or that wine when corporally drunk,
 shew how good the Lord is? All the taste it hath is
 corporeal, and pleaseth the palate. What? is to
 taste the Lord, to perceive ought corporeal?
 Wherefore he inviteth us to try the flavour of that
 which is spiritually tasted, he inviteth us in
 that drink and that bread to hold no corporeal
 notion, but to understand the whole spiritually,
 since the Lord is a Spirit, and blessed is the man
 that trusteth in Him.

LIX. And afterward, “ Christ is in that Sacra-
 “ ment, because it is the Body of Christ. Where-
 “ fore it is not corporeal, but spiritual food.” What
 can be plainer? what more manifest? what more
 divine? For he saith, “ Christ is in that Sacra-
 “ ment.” He saith not, That bread and that wine
 is Christ; did he say this, he would declare that
 Christ was mortal and subject to corruption, (which
 God forbid.) For whatsoever is in that food the
 object either of corporeal sight or taste, is of a
 surety subject to corruption.

LX. He addeth, “ Because it is the Body of
 “ Christ.” Here you will start up and say, See he
 openly confesseth that the bread and the wine

are the Body [and Blood] of Christ. But mark how he concludeth, " Wherefore it is not corporeal, " but spiritual food." Do not then apply your bodily senses ; they can discern nought here. Of a truth it is the Body of Christ, yet not His corporeal, but His spiritual Body ; it is the Blood of Christ, yet not His corporeal, but His spiritual Blood. Nought then is to be understood here corporally, but all spiritually. It is the Body of Christ, yet not corporally ; it is the Blood of Christ, yet not corporally.

LXI. Afterward he addeth, " Hence the Apostle,
 1 Cor. " when speaking of its type, saith, ' Our Fathers
 10, 3. 4. " ate spiritual meat, and drank spiritual drink.'
 " For the Body of God is a spiritual Body, the
 " Body of Christ is the Body of a divine Spirit ;
 " for Christ is a Spirit, as we read in the Book of
 Lam. 4, " Lamentations, ' Christ the Lord is the Spirit
 20. " before our face¹."

LXII. Most clearly hath he taught us, how we ought to understand the mystery of Christ's Body and Blood. For after saying, " Our Fathers ate

¹ This passage is applied to Christ by Justin Martyr, Irenæus, Tertullian, Origen, Cyril of Jerusalem, St. Augustine. Christ in regard of His Divine Nature is often spoken of by the Fathers as the Spirit, and the Spirit of God, as Bp. Bull has shewn. Def. Fid. Nic. I. ii. 95. Agreeable to this are the following passages of Scripture, which he cites ; Mark ii. 8. Rom. i. 3, 4. 1 Tim. iii. 16. Heb. ix. 14. 1 Pet. iii, 18, 19, 20. John vi. 63 with 56.

“ spiritual meat, and drank spiritual drink,” (where no one doubteth that the manna they ate, and the water they drank, were corporeal,) he goeth on to define in what sense that mystery, which is performed in the Church, is the Body of Christ. He saith, “ God’s Body is a spiritual Body.” Of a truth Christ is God, and the Body, which He took of the Virgin Mary, which suffered, was buried, and rose again, was a real Body, that is, the Body which ever remained the object of sight and touch. Whilst that Body, which is called the mystery of God, is not corporeal, but spiritual; and if spiritual, then an object neither of sight, nor touch. Wherefore St. Ambrose goeth on to say, “ The Body of Christ is the Body of a divine Spirit.” Now a divine Spirit in its proper essence is nought corporeal, nought corruptible, nought tangible. But this Body, which is celebrated in the Church, is in respect of its visible nature, both corruptible and tangible.

LXIII. How then is it called the Body of a divine Spirit? Of a truth, as it is spiritual, that is, as it doth subsist, being invisible, impalpable, and therefore incorruptible.

LXIV. Whence in the following words, “ because Christ is a Spirit, as we read, ‘ Christ the Lord is the Spirit before our face ;’ ” he openly sheweth in what respect it is held to be the Body of Christ;

namely, as the Spirit of Christ is therein, that is, the power of the divine Word, which doth not feed only, but also purge the soul.

LXV. Wherefore the same author goeth on to Ps. 104, say, "Lastly, that food strengtheneth our heart, and 15. "that drink maketh glad the heart of man, as the "Prophet testifieth." Doth then corporeal food strengthen, and corporeal drink make glad the heart of man? No. But to shew of what meat and drink he is speaking, he significantly adds, *that* meat and *that* drink. What is *that* meat and *that* drink? Of a truth it is the Body of Christ, the Body of a divine Spirit, and (that he may impress Lam. 4, this more clearly upon us) Christ the Spirit, of 20. whom Scripture saith, "Christ the Lord is the Spirit "before our face." By all which it is clearly shewn, that nothing should be understood corporally in that food, and that drink, but all should be spiritually taken.

LXVI. For the soul, which is meant by the heart of man in this place, is not fed by corporeal meat, or corporeal drink, but is nourished by the Word of God, and groweth thereby. Which the same doctor affirmeth yet more clearly in his fifth book of the Sacraments^m, where he saith, "It is not that "bread which goeth into the body, but that Bread

^m St. Ambr. on the Sacraments, b. v. c. 4.

“ of eternal life, which in a hidden manner doth
 “ minister substance to our soul.”

LXVII. The subsequent part of the passage most clearly sheweth, that St. Ambrose spoke thus, not of common bread, but of the Bread of the Body of Christ. For he is speaking of that daily Bread for which the faithful pray.

LXVIII. And he therefore addeth, “ If it is your
 “ daily Bread, why do you receive it but once a
 “ year, as the Greeks in the East are wont to do.
 “ Receive then daily that which daily may profit,
 “ and live so, that day by day you may be worthy
 “ to receive.” It is clear then of what Bread he is speaking ; namely, of the Bread of the Body of Christ, which supporteth the substance of our soul, not by that, which passeth into the body, but by that, which is the Bread of everlasting life.

LXIX. By the authority of this most learned man, we are taught, that the difference is wide between the Body, in which Christ suffered, and the Blood, which when hanging on the cross He shed from His side, and that Body, which in the mystery of Christ’s passion is daily celebrated by the faithful, and that Blood, which is taken by the mouths of the faithful, that to them it may be the mystery of that Blood, by which the whole world was redeemed. For that bread and that drink are not the

Body and Blood of Christ in respect of what meeteth the eye, but as they spiritually minister in a hidden way the substance of life. But the Body, in which Christ once suffered, bore no other appearance than that in which it really subsisted. It was that, which truly ^a was seen, was touched, was crucified, was buried. In like sort the Blood, which flowed from His side, did not appear one thing outwardly, and veil another thing inwardly; true Blood flowed from a true Body; but now the Blood of Christ, which the faithful drink, and His Body, which they eat, are one thing in nature, and another in signification. They are one thing as they feed the body with corporeal food, and another thing, as they satisfy the soul with the substance of everlasting life.

St. Hierom quoted. LXX. Of which matter St. *Hierom*, in his commentary on the Epistle of St. Paul to the Ephesians, writeth thus^o: “The Blood of Christ, and the Flesh of Christ, are taken in two senses. They are either that spiritual and divine Flesh [and Blood], of which He Himself saith, ‘My Flesh is meat indeed, and My Blood is drink indeed;’ or the Flesh, which was crucified, and the Blood, which was poured out by the soldier’s spear.”

John 6, 55.

Christ’s Body and Blood LXXI. The difference is not small with which this doctor distinguisheth concerning the Body and

^a i. e. not figuratively, see §. 7, 8.

^o S. Hier. on the Ep. to the Eph. c. 1.

Blood of Christ. For whilst he saith that the Body ^{taken in} and Blood of Christ, which are daily taken by the ^{two} faithful, are spiritual; while the Flesh, which was ^{senses.} crucified, and the Blood, which was poured out by the soldier's spear, are not said to be spiritual, or divine; openly doth he insinuate, that these two differ from one another no less than things corporeal and spiritual, visible and invisible, divine and human. And, because they differ, they are not the same; but the spiritual Bread, which is taken by the mouths of the faithful, and the spiritual Blood, which is daily presented to be drunk by believers, differ from the Flesh, which was crucified, and the Blood, which was poured out by the soldier's spear, as the testimony of this author sheweth; therefore they are not the same.

LXXII. For that Flesh, which was crucified, was made of the Virgin's flesh, bound together by bones and sinews, and marked out by the lines of human members, and animated with the breath of a reasonable soul, for its own proper life, and befitting motions. But, on the other hand, that spiritual Flesh, which spiritually feedeth the company of the faithful, as to the form which it outwardly beareth, is made of grains of corn by the baker's hand, is bound together by no sinews or bones, is not parted into various members, is animated by no reasonable substance, hath no power to exercise any motions of its own. For whatsoever therein giveth us

the substance of life, in its power is spiritual, in its efficacy invisible, in its virtue divine. It is far different, as to its outward appearance, and as to that, which in the mystery is believed. Moreover, the Flesh of Christ, which was crucified, had no other outward show than what it inwardly was, inasmuch as it was the very flesh of a very man, a true body consisting in the nature of a true body.

The Sacramental Bread LXXIII. It is further to be considered, that in that Bread; not the Body of Christ alone is figured, but also that of the people who believe in Him. Wherefore it is made of many grains of corn, as the Body of faithful people is made up of many, that believe through the word of Christ.

a figure of the people as well as of Christ's Body.

LXXIV. For which reason, as that Bread is taken to be the Body of Christ in a mystery, so likewise are the members of the people that believe in Christ signified in a mystery. And as that Bread is called the Body of believers not corporally, but spiritually; so also we must understand the Body of Christ not corporally, but spiritually.

As is also the water mixed with the wine. LXXV. So too, with the wine, which is called the Blood of Christ, water is ordered to be mixed, nor is the one allowed to be offered without the other^p;

^p This custom prevailed universally, and from the earliest times, in the Christian Church, both in the East and West. Justin

because, as the head cannot be without the body, nor the body without the head, so neither can the people be without Christ, nor Christ without the people. Moreover, the water in that [part of the] Sacrament beareth the image of the people. If therefore that wine, when consecrated by the office of

Martyr of Syria, St. Irenæus of Gaul, and St. Cyprian of Carthage, bear testimony to the fact in the second and third centuries. It is probable, that the cup which our Saviour blessed at the Last Supper, contained water as well as wine; for the Paschal cup, which He used in instituting the Eucharist, was always so prepared by the Jews. The reasons which St. Cyprian (Ep. lxi.) gives for this custom are the same as those of Ratramn. He saith; "Holy Scripture declareth that water signifieth the people," quoting Rev. vii. 15. "Which we see too in the Sacrament of the Cup. For since Christ, Who bore our sins, beareth us all also, we perceive that in the water the people is understood, in the wine the Blood of Christ is represented. But when in the cup water is mixed with wine, then the people is united to Christ, and the company of believers is closely joined to Him, in Whom they believe. Which union of water and wine in the cup of the Lord is so intimate, that the elements when mingled cannot be separated one from the other. Whence nothing whatever can separate the Church (*i. e.* the people built up in the Church, and faithfully and firmly abiding in that which it believeth,) from Christ, or prevent that love continuing firm and undivided. Thus in consecrating the cup of the Lord, water cannot be offered alone, as also wine cannot be offered alone; for if the wine be offered by itself, the Blood of Christ beginneth to be without us; and if the water be alone, the people beginneth to be without Christ: but when both are mingled together, and joined each to each by an intimate union, then a spiritual and heavenly Sacrament is produced." Bingham gives a further account of this custom. Ant. b. xv. c. ii. §. 7.

the Minister, is corporally changed into the Blood of Christ, the water also, which is mixed with it, must necessarily be corporally changed into the blood of the faithful people. For where the consecration is one, there followeth also one operation; and where the cause is the same, the mystery which followeth is the same also. But we see no change made in the water, as to bodily substance; and therefore, there is no corporeal change in the wine. Whatever in the water signifieth the people of Christ, is taken spiritually; whatever therefore in the wine representeth the Blood of Christ, must be taken spiritually too.

The elements not incorruptible, therefore not Christ's natural Body and Blood. Rom. 6, 9.

LXXVI. Again, things that differ from each other, are not the same. The Body of Christ, which died, which rose again, and being made immortal "dieth no more, nor hath death any more dominion over Him;" that Body is eternal, and no longer subject to suffering. But the Body, which is celebrated in the Church, is temporal, not eternal; corruptible, not incorruptible. They differ then from each other, and therefore are not the same. Now if they be not the same, how are they said to be the very Body and very Blood of Christ?

LXXVII. For if it be the Body of Christ, and if it be truly^a said that it is the Body of Christ; then it is in verity the Body of Christ; and if it be in

^a i. e. not figuratively, see §. 7, 8.

verity the Body of Christ, then it is the incorruptible and impassible, and therefore eternal, Body of Christ. And therefore, this Body of Christ, which is celebrated in the Church, must be incorruptible and eternal. But no one can deny that that thing is corrupted, which is broken into parts and distributed to be taken; which is ground by the teeth, and passeth into the body. But in truth that which is presented outwardly, is one thing, and that which is by faith believed, another; that which appertaineth to the bodily senses, is corruptible, but that which faith believeth, is incorruptible. That therefore which outwardly appeareth, is not the thing itself, but its image; but that which is perceived and understood by the soul, is the very thing itself.

LXXVIII. Whence St. *Augustine* in his exposition of St. John's Gospel ^{St. Augustine} ^{quoted.} ^{John 6} ^{50.}, when treating of the Body and Blood of Christ, saith thus; "Moses ate manna, and Aaron ate, and Phinees ate, and many more ate there, who pleased God, and died not. Wherefore? Because they spiritually understood that visible food, they were spiritually an hungred, they spiritually tasted, that spiritually they might be satisfied. For we too at this day receive visible food; yet the Sacrament is one thing, the virtue of the Sacrament another." The same Father addeth; "This is

^r St. Augustine on St. John, ch. vi. Tract. 26. §. 11.

“ the Bread which came down from heaven, this
 “ Bread the manna, this Bread the altar of God
 “ signified. Those things were Sacraments, differ-
 “ ing in signs, yet the same in the thing signified.
 1 Cor. “ Listen to the Apostle Paul; ‘ For I would not have
 .0, “ you ignorant, brethren, how that all our Fathers
 1—4. “ were under the cloud, and all passed through the
 “ sea, and were all baptized unto Moses in the cloud
 “ and in the sea, and did all eat the same spiritual
 “ meat:’ that is to say, the same spiritually, for cor-
 “ porally they were diverse ; they ate manna, and
 “ we eat another meat ; yet spiritually they ate the
 “ same as we.” He addeth, “ ‘ and did all drink the
 “ same spiritual drink.’ They drank one, we
 “ another, diverse only in outward show, which
 “ yet in spiritual power signified this very same
 “ thing. For how did they drink of the same
 “ drink? ‘ They drank,’ he saith, ‘ of the spiritual
 “ Rock, which followed them, and that Rock was
 “ Christ.’ Thence had they meat, whence they
 “ had drink. In figure the Rock was Christ, but
 “ the true Christ was in the Word and in Flesh.”

John 6, LXXIX. Again (it is written), “ this is the Bread
 50. “ which came down from heaven, that a man may
 “ eat thereof, and not die.” But this hath reference
 to the virtue of the Sacrament, not to the visible
 part of the Sacrament ; to him, who eateth inwardly,
 not outwardly ; who feedeth on it in his heart, not
 who presseth it with his teeth.

LXXX. Again he introduceth our Saviour's words, when in a following passage he speaketh thus, "Doth ^{John 6}
 " this offend you that I said, I give My Flesh to ^{61. 62.}
 " you to eat, and My Blood to drink? What and
 " if ye shall see the Son of Man ascend up where
 " He was before? What meaneth this? He here re-
 " solveth that, which troubled them, He here layeth
 " open that, at which they were offended. For
 " they thought He would give them His own
 " Body; whilst He said that He was about to
 " ascend into Heaven whole and entire. When
 " ye shall see the Son of Man ascend up where
 " He was before, ye shall then at least see of a
 " surety, that He giveth not His Body, in the way
 " in which ye think; then at least shall ye of a
 " surety understand, that His grace is not con-
 " sumed by the teeth. And He saith, 'It is the
 " Spirit that quickeneth, the flesh profiteth no-
 " thing.'"

LXXXI. Again he addeth after some interval, "If Rom. 8
 " any man' (saith the Apostle) 'hath not the Spirit ^{9.}
 " of Christ, he is none of His.' 'It is the Spirit ^{John 6}
 " therefore which quickeneth, the flesh profiteth ^{63.}
 " nothing. The words that I speak unto you, they
 " are Spirit, and they are Life.' What meaneth,
 " they are Spirit and they are Life? They are to
 " be understood spiritually. Dost thou understand
 " them spiritually? They are Spirit and they are

“ Life. Dost thou understand them carnally? Even
 “ then they are Spirit and they are Life, but not to
 “ thee.”

LXXXII. By the authority of this doctor, when treating of our Lord's words concerning the Sacrament of His Body and Blood, we are manifestly taught, that these words of our Lord are to be understood spiritually, not carnally. As He
 John 6, saith Himself, “ The words that I speak unto you,
 64. “ they are Spirit and they are Life,” namely, the words which concern the eating of His Flesh and the drinking of His Blood. For He speaketh of that, at which His disciples were offended. In order then that they might not be offended, our divine Master recalleth them from the flesh to the spirit, from the objects of bodily sight to the understanding of things invisible.

LXXXIII. We see then, that that food of the Lord's Body, and that drink of His Blood, subsist truly as His Body, and truly as His Blood, after a certain sort ; namely, in that they are Spirit and Life.

LXXXIV. Again : things which are the same, are comprehended under one definition. Of the true Body of Christ it is said, that He is very God, and very Man : God, begotten of God the Father

before the worlds ; Man, born of the Virgin Mary in the end of the world. But since this cannot be said of the Body of Christ, which in the Church is mystically celebrated, we know that it is the Body of Christ after a certain manner, the manner namely of figure and image, so that the thing itself might be felt to be the truth^a.

LXXXV. In the prayers used after the mystery of the Body and Blood of Christ, to which the people answer, Amen, the Priest speaketh thus^b ; “ We, who have received the pledge of eternal life, “ humbly beseech Thee to grant that we may “ receive by manifest participation that, which we “ touch under the image of the Sacrament.”

LXXXVI. Now a pledge and image are the pledge and image of some other thing ; that is, they do not respect themselves, but somewhat else. For a pledge is the pledge of that thing, for which it is given ; an image is the image of that, the likeness whereof it sheweth forth. For they do not openly exhibit, but only signify those things, of which they are the pledge and the image. Wherefore, it fol-

^a i. e. That we may perceive Christ Himself, Who is the truth and the reality, shadowed forth under the figure and image of the symbols. See §. 100.

^b This Prayer is not found in the present Roman Mass Book. It is extant in the second book of the Sacraments of the Church of Rome, edited by Thomasius. Rome, 1680, p. 160.

loweth, that this Body and Blood are the pledge and image of some future thing, whereby that, which is now exhibited under a likeness, shall hereafter be openly revealed. Since then they now represent that, which shall hereafter be revealed, it followeth that that, which is now celebrated, is one thing, while that, which shall be revealed hereafter, is another.

LXXXVII. Wherefore that, which the Church celebrateth, is both the Body and Blood of Christ ; but yet as a pledge, as an image. The Truth we shall then possess, when pledge and image shall be no more, but the thing itself in verity shall appear.

He argues
from
another
Prayer.

LXXXVIII. And in another Prayer^u, “ O Lord, “ we beseech Thee, let Thy Sacraments work in us, “ that which they contain ; so that, what we now “ celebrate in figure, we may receive in very truth.”

He saith that these things are celebrated in figure, not in truth, that is, in the likeness, not by the exhibition of the thing itself. Now figure and truth differ from one another ; wherefore the Body and the Blood, which is celebrated in the Church, differ from that Body and that Blood, which is acknowledged to be already glorified in Christ's Body. This Body is the pledge and figure, but that is the truth itself. This will continue to be celebrated

^u This Prayer is in the ordinary Roman Mass Book.

till we come to that other ; but when we come to that Body, this shall be taken away.

LXXXIX. It appeareth therefore that they differ as much from each other, as a pledge doth from that thing, of which it is given to us as the pledge, as much as an image doth from that thing, of which it is the image, as much as the figure doth from the truth. We see then that the mystery of the Body and Blood of Christ, which is now received in the Church by the faithful, is separated by a wide difference from that, which was born of the Virgin Mary, which suffered, was buried, which rose again, which ascended into Heaven, which sitteth at the right hand of the Father. For that which is done on our journey, is to be spiritually received, because faith believeth that, which it seeth not ; it spiritually feedeth the soul, and maketh glad the heart, and giveth everlasting life, and incorruption, while we look not upon that, which feedeth the body, which is pressed by the teeth, which is divided into parts, but upon that, which is spiritually received in faith. But that Body, in which Christ suffered and rose again, still existeth as His proper Body, which He took of the body of the Virgin Mary, which even after His resurrection could be handled and seen, as He Himself said to His disciples, " Handle Me and see, for a spirit hath not flesh Luke 24
" and bones, as ye see Me have." 39.

St. Fulgentius quoted. XC. Let us hear also what St. *Fulgentius* saith in his book concerning faith^x. “ Most firmly hold, and “ doubt not in any sort, that the Only-Begotten “ Son, God the Word, when made Flesh, offered “ Himself for us, a sacrifice and oblation to God “ for a sweet-smelling savour. To Whom, with “ the Father and the Holy Ghost, animals were “ sacrificed in the time of the Old Testament by “ Patriarchs, Prophets, and Priests, and to Whom “ now, that is, in the time of the New Testament, “ together with the Father and the Holy Ghost, “ with Whom He hath one and the same Divinity, “ the Holy Catholic Church throughout the world “ ceaseth not to offer the sacrifice of Bread and “ Wine in faith and love. In those carnal vic- “ tims there was a signification of the Flesh of “ Christ, which He without sin was to offer for our “ sins, and of that Blood, which for the remission of “ our sins He was to pour forth. Whilst in this “ sacrifice there is the thanksgiving, and commemo- “ ration of the Flesh of Christ, which He hath “ offered for us, and of the Blood, which He “ hath shed for us. Of which the Blessed Apostle Acts 20, 28. “ Paul speaketh in the Acts of the Apostles, ‘ Take “ heed to yourselves and to the whole flock, “ over the which the Holy Ghost hath made you “ overseers to rule the Church of God, which He “ hath purchased with His own Blood. In those

^x Fulgentius on faith to Peter the deacon. ch. 19.

“ sacrifices, therefore, what was to be given us was figuratively signified; but in this sacrifice, what has already been given us, is evidently shewn.”

XCI. When he saith, that in those sacrifices there was a signification of what should be given us, but in this sacrifice a commemoration of what has been given us, he clearly implieth, that, as the one had a figure of things to come, so this sacrifice too is a figure of things past.

XCII. By these words he most evidently sheweth, how great is the difference between the Body, in which Christ suffered, and this Body, which is for the commemoration of His passion and death. For the one is His proper and true Body, and hath naught in it of mystery or figure; the other is mystical, and sheweth one thing by a figure outwardly, while it representeth another thing inwardly through the understanding of faith.

XCIII. Let me allege one other testimony of the St. Augustine, which will confirm what I have ^{gustine} said, and conclude my discourse. In his sermon to ^{quoted} the people concerning the Sacrament of the altar *,

* This sermon is extant at the conclusion of the letter of Fulgentius to Ferrandus the deacon, concerning the Baptism of the dying Æthiopian.

he thus speaketh; "What ye now see on the altar of
 " God, ye saw also on the night that is past; but as
 " yet ye have not heard what it is, what it meaneth,
 " and of how great a thing it containeth the Sa-
 " crament. What ye see then, is the bread and the
 " cup, which even your eyes declare to you; but the
 " point in which your faith requireth instruction is
 " this; that the bread is the Body of Christ, the
 " cup is the Blood of Christ. This is but briefly
 " stated, and it may suffice for faith, yet faith re-
 " quireth instruction. For the Prophet saith, ' If
 " ye will not believe, ye shall not understand.' Ye
 " may therefore say to me, Thou hast bidden us to
 " believe; explain that we may understand. A
 " thought like the following may arise in some one's
 " mind; We know whence our Lord Jesus Christ
 " took flesh, from the Virgin Mary, He was suckled
 " as an infant, He was nourished, He grew, He
 " came to years of manhood, He suffered per-
 " secution of the Jews, He was hung on the tree,
 " He was slain, He was taken down from the
 " tree, He was buried, the third day He rose again,
 " He ascended into heaven on the day He willed,
 " thither He raised His own Body, thence He
 " shall come to judge the quick and dead, there
 " He now sitteth at the right hand of the Father.
 " How then can the bread be His Body? and
 " the cup, or what the cup containeth, how can
 " it be His Blood? These, brethren, are called
 " Sacraments for this reason, because in them one

“ thing is seen, and another understood ; that
 “ which is seen hath a corporeal nature, that which
 “ is understood, hath a spiritual fruit.”

XCIV. This venerable author, in these words, instructeth us what we ought to think of our Lord's proper Body, which was born of Mary, and now sitteth at the right hand of the Father, and in which He will come to judge the quick and the dead, and what of that, which is placed on the altar, and received by the people. The former is entire, is neither cut nor divided, nor veiled under any figure ; the latter, which is set on the Lord's Table, is a figure, because it is a Sacrament: as it is outwardly seen, it hath a corporeal nature, which feedeth the body ; as it is inwardly understood, it hath a spiritual fruit, which quickeneth the soul.

XCV. When he would speak somewhat more openly and clearly of this mystical body, he addeth the following words, “ Wherefore if ye wish to understand the Body of Christ, hearken to the words of the Apostle, ‘ Ye are the Body and members of Christ.’ If therefore ye are the Body and members of Christ, your own mystery is laid on the Lord's Table, ye receive your own mystery, ye answer, Amen, to that which ye are, and by so answering ye subscribe thereto. Thou hearest, The Body of

1 Cor.
12, 27.

“ Christ, and thou answerest, Amen’. Be thou a
 “ member of the Body of Christ, that this Amen
 “ may be true. But why so in bread? Let us allege
 “ nought of our own, but let us hearken to the
 “ Apostle when he saith concerning that Sacra-
 Cor.10, “ ment, ‘ We being many are one bread, and one
 7. “ body, &c.’ ”

XCVI. St. Augustine sufficiently teacheth us, that, in the bread which is placed on the altar, the Body of Christ is signified, as well as the body of the people who receive, to the intent he might plainly shew Christ’s proper Body to be that, in which He was born of the Virgin, in which He was suckled, in which He suffered, in which He died, in which He was buried, in which He rose again, in which He ascended into heaven, in which He sitteth at the right hand of the Father, and in which He shall come to judgment. But that, which is placed

^z This refers to the form of administering the Eucharist in the ancient Church, which was thus. The Priest said, “ The Body of Christ,” and “ The Blood of Christ ;” to each of which the people subjoined “ Amen.” By the time of Gregory the Great, the form of delivery was a little enlarged ; for then they said, “ The Body of our Lord Jesus Christ preserve thy soul.” And by the time of Alcuin and Charles the Great, it was augmented into this form, “ The Body of our Lord Jesus Christ preserve thy soul unto everlasting life ;” which is very much the same with the former part of that which is now used in our Liturgy. See Bingham, Ant. b. xv. ch. 5. §. 8.

on the Lord's Table, containeth the mystery of that Body, as also again it containeth the mystery of the body of believing people, as the Apostle testifieth, " We being many are one bread and one body in " Christ."

XCVII. Your wisdom, most illustrious Prince, He determine the second question, in the negative. may understand, that it hath been most clearly shewn, by the testimony of Holy Scripture, and the words of the Holy Fathers, that the bread, which is called the Body of Christ, and the cup, which is called the Blood of Christ, is a figure, because it is a mystery ; and that the difference is not small between the Body, which existeth in mystery, and the Body, which suffered, died, and rose again. For the one is the proper Body of our Saviour ; no figure, no hidden signification, but the manifestation of the reality itself is there acknowledged, and the vision of this believers still desire ; for He is our Head, and with the vision of Him our desire shall be satisfied ; inasmuch as He and the Father are One, not in respect of the Body, which the Saviour hath, but in respect of the fulness of the Godhead, which dwelleth in the Man Christ.

XCVIII. But in this other, which is celebrated in a mystery, there is a figure not only of the proper Body of Christ, but also of the people that believe in Christ. For it beareth the figure of either body, that is, of the Body of Christ, which

suffered and rose again, and of the people, who in Christ are born again and quickened from the dead.

XCIX. Let us moreover add, that the bread and the cup, which is both called and is the Body and Blood of Christ, doth represent the memory of our Lord's passion and death, as He saith Himself in the Gospel, "Do this in remembrance of Me." Which the Apostle Paul explaineth when he saith, "As often as ye eat this Bread, and drink this Cup, ye do shew the Lord's death till He come."

Luke 22, 19.
1 Cor. 11, 26.

C. We are taught both by our Saviour, and by St. Paul the Apostle, that this bread and cup, which are placed on the altar, are placed there in figure or in memory of the Lord's death, that they may recall to our present remembrance that which was done in times past, so that being put in remembrance of His passion, we may by it be made partakers of the heavenly gift, whereby we have been freed from death; knowing well that when we shall arrive at the vision of Christ, we shall have no need of such like instruments, to remind us what His boundless mercy hath endured for us. For we shall then see Him face to face, we shall not be reminded by the outward admonition of temporal things, but by the contemplation of the Truth itself shall see, how we ought to render thanks to the Author of our salvation.

CI. Yet let it not be thought, from my saying this, that in the mystery of the Sacrament, the Body and Blood of the Lord are not received by the faithful, for faith receiveth that which it believeth, not that which the eye beholdeth. It is spiritual meat, and spiritual drink, spiritually doth it feed the soul, and giveth life, which shall satisfy for ever, as our Saviour saith Himself, when commending to us this mystery, “It is the Spirit which quickeneth, John 6, “the flesh profiteth nothing.” 63.

CII. In my desire to obey your Majesty's command, I have presumed, though of slender powers, to dispute on a subject of no small importance. I have followed no presumptuous opinion of my own, but have had regard to the authority of the ancients. If you approve what I have said, as Catholic, ascribe it to the merit of your own faith, which disdained not to lay aside your kingly glory and magnificence, and to enquire from an humble subject an answer of truth. But if it please you not, ascribe it to my weakness, which hath failed sufficiently to explain that, which it desired.

Here endeth the book of Rattramn on the Body and Blood of the Lord.

APPENDIX.

A Sermon of the Paschall Lambe, and of the Sacramentall Body and Bloud of Christ our Saviour. Written in the old Saxon tongue before the Conquest, and appointed in the reigne of the Saxons to be spoken unto the people at Easter before they should receive the Communion. London, Printed by John Haviland for Henry Seile. 1623.

Men beloved, it hath bene often said unto you about our Saviours resurrection, how he on this present day after his suffering mightily rose from death. Now will wee open unto you through Gods grace, of the holy housell, which ye should now goe unto, and instruct your understanding about this mysterie, both after the old covenant, and also after the new, that no doubting may trouble you about this lively food. The Almighty God bade Moses his Captain in the land of Ægypt, to comãd the people of Israel to take for every family a lambe of one yeere old the night they departed out of the countrey to the land of promise, and to offer that lambe to God, and after to kill it, to make the signe of the Crosse with the lambes blood upon the side posts, and the upper post of their doore, and afterward to

eat the lambes flesh rosted, and unleavened bread, with wilde lettisse.

Ex. 12, 9—11. God saith unto Moses, Eat of the lambe nothing raw, nor sodden in water, but rosted with fire. Eat the head, the feet, and the inwards, and let nothing of it be left untill the morning: if any thing thereof remaine, that shall ye burn with fire. Eat it in this wise: Gird your loines, and doe your shooes on your feet, have your staves in your hands, and eat it in haste, this time is the Lords Passover. And there was slain on the night in every house throughout Pharaos reigne the first borne child: and Gods people of Israel were delivered from that sodaine death through the lambes offring and his bloods marking. Then said God unto Moses; Keepe this

Ex. 12, 14. day in your remembrance, and hold it a great feast in your kinreds with a perpetuall observation, and eat unleavened bread alwayes seven days at this feast. After this deed God led the people of Israel over the red sea, with dry foot, and drowned therein Pharao and all his armie together with their possessions, and fed afterward the Israelites fortie yeeres with heavenly food: and gave them water out of the hard rocke, untill they came to the promised land. Part of this storie wee have treated of in another place, part wee shall now declare, to wit, that which belongeth to the holy housell. Christian men may not now keepe that old law bodily, but it behoveth them to know, what it ghostly signifieth. That innocent lambe which the old Israelites did then kill, had signification after ghostly understanding of Christs suffering, who unguiltie shed his holy

bloud for our redemption: hereof sing Gods servants at every Masse, *Agnus Dei qui tollis peccata mundi miserere nobis*: That is in our speech, *Thou Lambe of God that takest away the sinnes of the world have mercy upon us*. Those Israelites were delivered from that sodaine death, and from Pharaos bondage by the lambes offering, which signified Christs suffering through which wee be delivered from everlasting death, and from the devil's cruell reigne, if we rightly beleeve in the true Redeemer of the whole world Christ the Saviour. That Lambe was offered in the evening, and our Saviour suffered in the sixt Age of this World. This Age of this corruptible World is reckoned unto the evening. They marked with the lambes bloud upon the doores and the upper postes Tau, that is the signe of the Crosse, and were so defended from the Angell that killed the Ægyptians first borne childe. And we ought to marke our foreheads, and our bodies with the token of Christ's roode, that wee may be also delivered from destruction, when we shall be marked both on forehead, and also in heart with the bloud of our Lords suffering. Those Israelites eat the lambes flesh at their Easter time, when they were delivered, and we receive ghostly Christs body, and drink his bloud, when we receive with true beliefe that holy housell. That time they kept with them at Easter seven dayes with great worship, when they were delivered from Pharao, and went from that Land. So also Christen men keepe Christs resurrection at the time of Easter, these seven dayes, because through his suffering and rising wee bee delivered,

and be made cleane by going to this holy housell, as
 John 6, Christ saith in his Gospell: Verily verily I say unto
 53. 54. you, ye have no life in you, except ye eat my flesh,
 and drinke my bloud. He that eateth my flesh, and
 drinketh my bloud, abideth in me, and I in him, and
 hath that everlasting life, and I shall raise him up
 48—51. in the last day. I am the lively bread, that came
 downe from heaven, not so as your fore-fathers eat
 that heavenly bread in the wilderness, and afterward
 died. He that eateth this bread, he liveth for ever.
 Hee blessed bread before his suffering, and divided
 Mat. 26, to his Disciples, thus saying, Eat this bread, it is my
 26. body, and doe this in my remembrance. Also hee
 Luke 22, blessed wine in one Cup, and said; Drinke yee all
 19. of this: This is my bloud that is shed for many, in
 Mat. 26, forgiveness of sinnes. The Apostles did as Christ
 28. commanded, that is, they blessed bread and wine to
 housell againe afterward in his remembrance. Even
 so also since their departure all Priests by Christs
 commandement doe blesse bread and wine to housell
 in his name with the Apostolike blessing.

Now some men have often searched, and doe yet
 often search, how bread that is gathered of corne,
 and through fires heat baked, may be turned to
 Christs bodie, or how wine that is pressed out of
 many grapes, is turned through one blessing to the
 Lords bloud. Now say we to such men, that some
 things be spoken of Christ by signification, some
 See Ra- thing by thing certaine. True thing is, and certaine,
 tramp, that Christ was borne of a Maid, and suffered death
 §. 8. of his owne accord, and was buried, and on this day
 §. 7. rose from death. He is said bread by signification,

and a Lambé and a Lion, and a Mountaine. He ^{John 1,}
 is called bread, because hee is our life and Angels life. ^{29.}
 Hee is said to be a Lambe for his innocencie; A ^{Rev. 5,}
 Lion for strength, wherewith he overcame the strong ^{Is. 2, 2.}
 Devill. But Christ is not so notwithstanding after
 true nature neither Bread, nor a Lambe, nor a Lion.
 Why is then that holy housell called Christs Body,
 or his Blood, if it be not truly that it is called?
 Truly the Bread and the Wine which by the Masse §. 9.
 of the Priest is hallowed, shew one thing without to
 humane understanding, and another thing they call
 within to beleiving minds. Without they be seene
 Bread and Wine both in figure and in taste, and
 they be truly after their hallowing, Christs Body and
 his Blood, through ghostly mystery.

An Heathen Child is Christened, yet he altereth
 not his shape without, though he be changed within.
 He is brought to the Font stone sinfull, through
 Adams disobedience. Howbeit, hee is washed from
 all sinne within, though hee hath not changed his
 shape without. Even so the holy Font-water, that §. 17.
 is called the well-spring of life, is like in shape to
 other waters, and is subject to corruption, but the
 holy Ghosts might commeth to the corruptible water,
 through the Priests blessing, and it may after wash
 the body and soule from all sinne, through ghostly
 might. Behold now we see two things in this one §. 18.
 creature. After true nature that water is corruptible
 water, and after ghostly mystery, hath hallowing
 might. So also if wee behold that holy housell after §. 19.
 bodily understanding, then see wee that it is a Crea-
 ture corruptible and mutable: if we acknowledge

therein ghostly might, then understand we that life is therein, and that it giveth immortalitie to them that eat it with beleefe. Much is betwixt the invisible might of the holy housell, and the visible shape of his proper nature; it is naturally corruptible bread, and corruptible wine: and is by might of Gods word truly Christs body and his blood: not so notwithstanding bodily, but ghostly.

- §.71.72. Much is betwixt the body Christ suffered in, and the body that is hallowed to housell. The body truly that Christ suffered in was borne of the flesh of Marie, with blood, and with bone, with skin, and with sinewes, in humane lims, with a reasonable soul living: and his ghostly body, which we call the housell, is gathered of many cornes: without blood, and bone, without lim, without soule; and therefore nothing is to be understood therein bodily, but all is ghostly to be understood. Whatsoever is in that housell, which giveth substance of life, that is of the ghostly might, and invisible doing. Therefore is that holy housell called a mysterie, because there is one thing in it seene, and another thing understood. That which is there seene, hath bodily shape: and that we do there understand, hath ghostly might.
- §.76.77. Certainly Christs body which suffered death, and rose from death, never dieth henceforth: but is eternal and unpassible. That housell is temporal, not eternal: corruptible, and dealed into sundry parts: chewed between teeth, and sent into the belly: howbeit nevertheless after ghostly might, it is all in every part. Many receive that holy Body, and yet notwithstanding, it is so all in every part after

ghostly mystery. Though some chew lesse deale, yet is there no more might notwithstanding in the more part, then in the lesse, because it is all in all men after the invisible might. This mystery is §.87.88. a pledge and a figure: Christs body is truth it selfe. This pledge we doe keep mystically, untill that we be come to the truth it selfe, and then is this pledge ended. Truly it is so as we before have said, Christs Body and his Blood: not bodily but ghostly. And ye should not search how it is done, but hold it in your beleefe that it is so done.^a

* * * * *

But now heare the Apostles words about this mystery. Paul the Apostle speaketh of the old Israelites thus, writing in his Epistle to faithful men. All our ¹ Fore-fathers were baptized in the Cloud, and in the ¹ Sea: and all they ate the same ghostly meat, and drank the same ghostly drinke. They dranke truly of the stone that followed them, and that stone was Christ. Neither was that stone then from which the water ranne, bodily Christ, but it signified Christ, that calleth thus to all beleeving and faithful men: Whosoever thirsteth, let him come to me and ^{John 7,} drinke. And from his bowels floweth lively water. ^{37, 38.} This he said of the holy Ghost, whom he receiveth which beleeveth on him. The Apostle Paul saith, that the Israelites did eat the same ghostly meat, and drinke the same ghostly drinke: because that heavenly meat, that fed them forty yeeeres, and that water which from the stone did flow, had signification

^a Here follow two tales from the Vita Patrum, of which it is said in the margin, " These tales seeme to be infarced."

- of Christs body and his blood, that now be offered daily in Gods Church. It was the same which we now
- §. 23. offer, not bodily, but ghostly. Wee said unto you erewhile, that Christ hallowed bread and wine to housell before his suffering, and said: This is my
- §. 24. 25. Body and my Blood. Yet hee had not then suffered: but so notwithstanding hee turned through invisible might that bread into his owne Body, and that wine to his blood, as he before did in the wilderness, before that he was borne to men, when he turned that heavenly meat to his flesh, and the flowing water from that stone to his owne blood.
- §. 78. Very many ate of that heavenly meat in the wilderness, and dranke that ghostly drinke, and were neverthesse dead, as Christ said. And Christ meant not that death which none can escape, but that everlasting death, which some of that folke deserved for their unbeleefe. Moyses and Aaron, and many other of that people which pleased God, eat that heavenly bread, and they died not that everlasting death, though they died the common death. They saw that the heavenly meat was visible and corruptible, and they ghostly understood by that visible thing, and ghostly received it.
- John 6,
54. The Saviour saith, He that eateth my flesh and drinketh my blood, hath everlasting life. And he bade them not eat that body which hee was going about with, nor that blood to drinke which hee shed for us: but hee meant with those words that holy housell, which ghostly is his body and his blood, and hee that tasteth it with beleeving heart, hath that eternall life

In the old Law, faithfull men offered to God divers §. 90. sacrifices, that had fore-signification of Christs body, which for our sinnes, he himselfe to his heavenly Father hath since offered to sacrifice. Certainly this housell which wee doe now hallow at Gods Altar, is a remembrance of Christs body which hee offered for us, and of his bloud, which hee shed for us: So he himselfe commanded, Doe this in my remembrance. Once suffered Christ by himselfe ^{19.} §. 38. but yet neverthelesse his suffering is daily renewed at the Masse through mystery of the holy housell. Therefore that holy Masse is profitable, both to the living, and to the dead; as it hath beene often declared. Wee ought also to consider diligently, how §.73.74 that this holy housell is both Christs body, and the body of all faithfull men, after ghostly mystery. As the wise Augustine saith of it; If ye will understand of §. 95. Christs body, heare the Apostle Paul, thus speaking. Ye truly be Christs body, and his members. Now ¹ Cor. 12, 27. is your mystery set on Gods Table, and ye receive your mystery; which mystery ye your selves be. Be that which ye see on the Altar, and receive that which ye yourselves be. Againe, the Apostle Paul saith by it: We many be one bread, and ¹ Cor. 10, 17. one body. Understand now and rejoyce, many be one bread, and one body in Christ. He is our head, and wee be his limmes. And the bread is not of one corne, but of many. Nor the wine of one grape, but of many. So also wee all should have one unities in our Lord, as it is written of the faithfull Army, how that they were in so great an unity, as though all of them were one soule, and ^{Acts 4.} 32.

one heart. Christ hallowed on his Table the mystery of our peace and of our unitie: he which receiveth that mystery of unity, and keepeth not the bond of true peace, he receiveth no mystery for himselfe, but a witness against himselfe.

It is very good for Christen men, that they goe often to housell, if they bring with them to the Altar unguiltinesse and innocency of heart. To an evill man it turneth to no good, but to destruction, if he receive unworthily that holy housell.

§. 75.

Holy bookes command that water be mingled to that wine which shall be for housell: because the water signifieth the people, and the wine Christs blood. And therefore shall neither the one without the other be offered at the holy masse: that Christ may be with us, and we with Christ; the head with the lims, and the lims with the head.

We would before have intreated of the lambe which the old Israelites offered at their Easter time, but that we desired first to declare unto you of this mystery, and after how we should receive it. That signifying lambe was offered at the Easter. And the Apostle Paul saith in the Epistle of this present day, that Christ is our Easter, who was offered for us, and on this day rose from death. The Israelites did eat the lambes flesh as God commanded with unleavened bread and wilde lettise: so we should receive that holy housell of Christs body and blood without the leaven of sinne, and iniquitie. As leaven turneth the creatures from their nature, so doth sinne also change the nature of man from innocencie to foule spots of guiltinesse. The Apostle hath taught how

wee should feast not in the leaven of evilnesse, but in the sweet dough of puritie and truth. The herb which they should eat with the unleavened bread is called lettise, and is bitter in taste; so we should with bitternesse of unfained weeping purifie our minde if we will eat Christs body. Those Israelites were not wont to eat raw flesh, although God forbade them to eat it raw and sodden in water, but rosted with fire. He shall receive the body of God raw, that shall thinke without reason that Christ was onely man like unto us, and was not God. And he that will after mans wisdome search of the mystery of Christ's incarnation, doth like unto him that doth see the lambes flesh in water; because that water in this place signifieth mans understanding; but we should understand that all the mysterie of Christs humanity was ordered by the power of the holy Ghost. And then eat we his body rosted with fire, because the Holy Ghost came in fires likenesse to the Apostles in divers tongues. The Israelites should eat the lambes head, and the feet, and the purtenance, and nothing thereof must be left over night. If any thing thereof were left, they did burne that in the fire, and they brake not the bones. After ghostly understanding, we do then eat the lambes head when we take hold of Christs divinitie in our beleefe. Again; when we take of his humanitie with love, then eat we the lambes feet; because that Christ is the beginning and end, God before all world, and Man in the end of this world. What be the lambes purtenance but Christs secret precepts; and these we eat when we receive with greedinesse the

word of life. There must nothing of the lambe be left unto the morning, because that all Gods sayings are to be searched with great carefulnesse; so that all his precepts may be knowne in understanding and deed in the night of this present life, before that the last day of the universall resurrection doe appeare. If we cannot search out throughly all the mysterie of Christs incarnation, then ought we to betake the rest unto the might of the holy Ghost with true humilitie, and not to search rashly of that deepe secretnes above the measure of our understanding. They did eat the lambes flesh with their loines girt. In the loines is the lust of the body; and he which will receive that housell, shall restraine the concupiscence, and take with chastitie that holy receipt. They were also shod. What be shoes but of the hides of dead beasts. We be truly shod if we follow in our steps and deeds the life of those pilgrims which please God with keeping of his commandements. They had staves in their hands when they ate. This staffe signifieth a carefulnesse and a diligent overseeing; and all they that best know and can, should take care of other men, and stay them up with their helpe. It was injoynd to the eaters, that they should eat the lambe in haste. For God abhorreth slothfulnesse in his servants, and those he loveth that seek the joy of everlasting life with quicknesse and haste of minde. It is written, Prolong not to turne unto God, lest the time passe away through thy slow tarrying. The eaters might not breake the lambes bones. No more might the souldiers that did hang Christ breake his holy legs, as they did of the two theeves that hanged

Eccclus.
6, 7.

on either side of him. And the Lord rose from death sound without all corruption; and at the last judgement they shall see him whom they did most cruelly hang on the crosse. This time is called in the Hebrew tongue *Pasca*, and in Latine *Transitus*, and in English a *Passover*; because that on this day the people of Israel passed from the land of *Ægypt* over the Red Sea, from bondage to the land of promise. So also did our Lord at this time depart, as saith John the Evangelist, from this world to his heavenly Father. Even so we ought to follow our head, and to goe from the devill to Christ, from this unstable world to his stable kingdome. Howbeit we should first in this present life depart from vice to holy vertue, from evil manners to good manners, if we will after this corruptible life goe to that eternall life, and after our resurrection to Christ. He bring us to his everliving Father, who gave him to death for our sinnes. To him be honour, and praise of well-doing, world without end. Amen.

7

RATRAMNI

PRESBYTERI ET MONACHI CORBEIENSIS,

QUI VULGO BERTRAMUS NUNCUPATUR,

LIBER

DE CORPORE ET SANGUINE

DOMINI.

OXONII:

PROSTANT VENALES APUD J. H. PARKER;

J. G. ET F. RIVINGTON, LONDINI.

MDCCCXXXVIII.

9. 10. Latine, cum Versione Anglicâ Gulielmi Hopkinsii Canonici Vigorniensis*. Londini, 1686. 1688. In posteriore, se J. Boilavii textum secutum esse dicit.

Plures dabit Fabricius, Biblioth. Latin. Med. et Inf. Ætat. lib. ii. p. 243.

Codices MSS. tres solum, quod scimus, memorantur.

1. Unus imperfectus in Bibliothecâ S. Albini Andegavenis extabat, teste Montefalconio in Biblioth. Bibliothecarum, tom. ii. p. 1227.
2. Alterum in cænobio ordinis Cisterciensis Salemsi se invenisse ait Mabillonius. " In bibliothecâ invenimus codicem unum inter alios, in quo Ratramni liber de Corpore et Sanguine Domini continetur sub hoc titulo ' Incipit liber Ratramni de perceptione Corporis et Sanguinis Domini, ad Carolum Magnum : ' id est, Calvum, qui Magnus non semel appellatus est, ' Jubes gloriose Princeps, &c.' In fine ' Explicit liber Ratramni de Corpore et Sanguini Domini.' " Iter Germanic. præfix. Analect. tom. iv.
3. Tertium in Monasterio Laubiensi se reperisse fatetur idem Mabillonius, quem vetustissimum, ab annis sane octingentis exaratum fuisse arbitratur.

* Vid. Wood. Athen. Oxon. ii. 1074.

Binos enim reperit, unum, in quo continentur opuscula duo; primum de Corpore et Sanguine Domini, subsequens de prædestinatione—illud unico, hoc duobus libris constans—ambo Ratramno adscripta. “ In alio codice,” ut ait, “ legitur Indiculus librorum Armarii, id est, Bibliothecæ Laubiensis, cum hoc titulo: ‘ Anno Dominicæ incarnationis MXLIX, Fratres Laubienses secum recensentes Armarium, hanc sibi repererunt haberi summam librorum.’ Et infra, ‘ Ratramni de Corpore et Sanguine Domini. lib. i. Ejusdem de Prædestinatione Dei. ad eundem lib. ii.’ Ex quo intelligitur, superiorem codicem, in quo Ratramni opuscula hæc continentur, esse ipsummet, qui in hoc indiculo descriptus est anno MXLIX; ac proinde prædictum codicem ante illud tempus exaratum esse. Et certe scriptum esse sub finem sæculi noni facile suadet ipsa scripturæ forma, quæ omnino Ratramni ætatem sapit—nec dubito, quin is ipse sit codex, quo usus est Herigerus ejus loci Abbas in fine decimi sæculi.” Præfat. ad Acta Benedict. sect. 4. pars ii. cap. 1. 83.

Hunc quoque extare testatus est, anno MDCXLI. A. Sanderus, Biblioth. Belg. Manusc. p. 303. inter reliquias incendii, quod monasterium Laubiense totum vastavit.

Editionem igitur Boilavii, qui hunc codicem quam accuratissime transcribendum se curavisse affirmat,

secuti sumus, perpaucis exceptis, quæ ad calcem
paginae notavimus ; necnon varias editionum lectiones
textui substravimus.

H. W.

W. C. C.

TESTIMONIA DE RATRAMNO.

Sigebertus Gemblacensis in libro de Scriptoribus Ecclesiasticis, c. 96.

“ Bertramus^a scripsit librum de Corpore et Sanguine Domini, et ad Carolum librum de Prædestinatione.”

Testimonium Joannis Trithemii Abbatis Spanheimensis in libro de Scriptoribus Ecclesiasticis.

“ Bertramus Presbyter et Monachus, in divinis Scripturis valde peritus, et in literis sæcularium disciplinarum egregie doctus; ingenio subtilis et clarus eloquio; nec minus vitâ quam doctrinâ insignis— scripsit multa præclara opuscula, de quibus ad ineam notitiam pauca pervenerunt. Ad Carolum Regem fratrem Lotharii Imperatoris scripsit commendabile opus de Prædestinatione, lib. i.^b De Corpore et Sanguine Domini, lib. i.

“ Claruit temporibus Lotharii Imperatoris Anno Domini DCCCXXX.”

“ Monachum Corbeiensem Ordinis Benedictini fuisse, Hincmaro teste, convenit; Gallum natione suspicio est, nec dubium est Præpositum gessisse Cænobii Orbacensis in Diœcesi Galliæ Suessionensi.” Fabricius, Biblioth. Latin. Ætat. Med. et Inf. lib. ii.

^a Bertramus] Ratramus in duobus Codd. Sigeberti, testante Sufrido Petro ad loc. ed. Colon. 1580.

^b Scripsit de Prædestinatione libros duos.

• INCIPIT

LIBER RATRAMNI

DE CORPORE ET SANGUINE

DOMINI.^b

I. JUSSISTIS^c, gloriose Princeps, ut quid de Sanguinis et Corporis Christi mysterio sentiam, Vestrae Magnificentiae significem. Imperium quam magnifico Vestro Principatu dignum, tam nostrae parvitat^d viribus constat difficillimum. Quid enim dignius Regali Providentiâ, quam de Illius sacris mysteriis catholice sapere, qui sibi regale solium dignatus est contribuere, et subjectos pati non posse diversa sentire de Corpore Christi, in quo constat Christianae redemptionis summam consistere?

II. Dum enim quidam fidelium, Corporis Sanguinisque Christi quod in Ecclesiâ quotidie cele-

^a MS. Salem. legit, Incipit liber Ratramni de perceptione Corporis et Sanguinis Domini. Ad Carolum Magnum. ^b Impr. addunt, Ad Carolum Magnum Imperatorem. ^c JUSSISTIS] Jubes. Impr. et MS. Salem. ^d parvitat^{is}] pravitatis. Ed. Colon. 1^{ma}.

VII. *Figura* est obumbratio quædam, quibusdam velaminibus quod intendit ostendens; verbi gratiâ, Verbum volentes dicere, Panem nuncupamus; sicut Mat. 6, in Oratione Dominicâ “panem quotidianum dari 11. “nobis” exoptulamus; vel cum Christus in Evan- Joan. 6, gelio loquitur, dicens, “Ego sum Panis vivus, qui 51. “de cœlo descendi;” vel cum Seipsum Vitem, dis- Joan. 15, cipulos autem Palmites appellat, “Ego sum,” di- 5. cens”, “Vitis vera, vos autem Palmites;” hæc enim omnia aliud dicunt et aliud innuunt.

VIII. *Veritas* vero est rei manifestæ demonstratio, nullis umbrarum imaginibus obvelatæ, sed puris et apertis, utque planius eloquamur, naturalibus significationibus insinuatæ; utpote cum dicitur Christus natus de Virgine, passus, crucifixus, mortuus, et sepultus; nihil enim hic figuris obvelantibus adumbratur, verum rei veritas naturalium significationibus verborum ostenditur, neque aliud hic licet intelligi quam dicitur. At in superioribus non ita; nam substantialiter nec Panis Christus, nec Vitis Christus, nec Palmites Apostoli. Quapropter hic *Figura*, superius vero *Veritas* in narratione monstratur, id est, nuda et aperta significatio.

IX. Nunc redeamus ad illa, quorum causâ dicta sunt ista, videlicet Corpus et Sanguinem Christi. Si enim nullâ sub figurâ mysterium illud peragitur,

ⁿ dicens] deest in MS. Laub.

jam mysterium non recte^o vocitatur ; quoniam mysterium dici non potest, in quo nihil est abditum, nihil a corporalibus sensibus remotum, nihil aliquo velamine contactum. At ille panis, qui per sacerdotis ministerium Christi Corpus conficitur^p, aliud exterius humanis sensibus ostendit, et aliud interius fidelium mentibus clamat. Exteriùs quidem panis, quod ante fuerat, forma prætenditur, color ostenditur, sapor accipitur: ast interius longe aliud, multoque pretiosius, multoque excellentius intimatur, quia cæleste, quia divinum, id est, Christi Corpus ostenditur, quod non sensibus carnis, sed animi fidelis contuitu, vel aspicitur, vel accipitur, vel comeditur.

X. Vinum quoque, quod sacerdotali consecratione Christi Sanguinis efficitur Sacramentum, aliud superficie tenus ostendit, aliud interius continet. Quid enim aliud in superficie, quam substantia vini conspicitur? Gusta, vinum sapit: odora, vinum redolet: inspice, vini color intuetur. At interius si consideres, jam non liquor vini, sed liquor Sanguinis Christi, credentium mentibus et sapit dum gustatur, et agnoscitur dum conspicitur, et probatur dum odoratur. Hæc ita esse dum nemo potest abnegare, claret quia panis ille vinumque figurate Christi Corpus et Sanguis existit. Non enim secundum quod videtur, vel carnis species in illo pane cognoscitur, vel in illo vino cruoris unda

^o recte] rite. Impr.

^p conficitur] efficitur. Impr.

monstratur, cum tamen post mysticam consecrationem nec panis jam dicitur nec vinum, sed Christi Corpus et Sanguis.

XI. Nam si secundum quosdam figurate nihil hic accipiatur, sed totum in veritate conspiciatur, nihil hic fides operatur, quoniam nihil spirituale geritur, sed, quicquid illud est, totum secundum corpus accipitur. Et cum Fides secundum Apoc. Heb. 11, stolum sit "rerum argumentum non apparentium,"¹ id est, non earum, quæ videntur, sed quæ non videntur, substantiarum, nihil hic secundum fidem accipiemus, quoniam, quicquid existit, secundum sensus corporis dijudicamus. Et nihil absurdius, quam panem carnem accipere, et vinum sanguinem dicere. Nec jam mysterium erit, in quo nihil secreti, nihil abditæ continebitur.

XII. Et quomodo jam Corpus Christi¹ dicitur², in quo nulla permutatio facta esse cognoscitur? Omnis enim permutatio, aut ex eo, quod non est, in id, quod est, efficitur; aut ex eo, quod est, in id, quod non est; aut ex eo, quod est, in id, quod est. In isto autem Sacramento, si tantum in veritatis simplicitate consideretur, et non³ aliud credatur, quam quod aspicitur, nulla permutatio facta cognoscitur. Nam nec ex eo, quod non erat, transivit in aliquid, quod

¹ Christi] + et Sanguis. Impr. ² dicitur] dicitur. Ed. Colon.
³ non] habent duæ Colon. et MS. Laub. deest in rel.

sit, quo modo fit transitus in rebus nascentibus : siquidem non erant prius, sed ut sint, ex non esse, ad id, quod est esse, transitum fecerunt. Hic vero panis et vinum prius fuere, quam transitum in Sacramentum Corporis et Sanguinis Christi fecerunt. Sed nec ille transitus, qui fit ex eo, quod est esse, ad id, quod est non esse, qui transitus in rebus per defectum occasum patientibus existit. Quicquid enim interit, prius subsistendo fuit ; nec interitum pati potest, quod nunquam fuit. Hic quoque non iste transitus factus esse cognoscitur, quoniam secundum veritatem species creaturæ, quæ fuerat ante, permansisse cognoscitur.

XIII. Item illa permutatio, quæ fit ex eo, quod est, in id^t, quod est, quæ perspicitur in rebus qualitatis varietatem patientibus, (verbi gratiâ, quando quod ante nigrum fuerat in album demutatur,) nec hic facta esse cognoscitur : nihil enim hic vel tactu vel colore vel sapore permutatum esse deprehenditur. Si ergo nihil hic est permutatum, non est aliud quam ante fuit. Est autem aliud, quoniam panis Corpus et vinum Sanguis Christi facta sunt. Sic enim ipse dixit, “ Accipite et comedite, hoc est Mat. 26, “ Corpus Meum.” Similiter et de calice loquens ^{26.} dicit, “ Accipite et bibite, hic est Sanguis Novi Mat. 26, “ Testamenti, qui pro vobis fundetur.” 28. Luc. 22, 20.

^t id] eo omn. et MS. Laub. at id supra §. 12.

XIV. Quærendum ergo est ab eis, qui nihil hic figurate volunt accipere, sed totum in veritatis simplicitate consistere, secundum quod demutatio facta sit, ut jam non sint, quod ante fuerunt, videlicet panis atque vinum, sed sint Corpus atque Sanguis Christi. Secundum speciem namque creaturæ, formamque rerum visibilium, utrumque hoc, id est, panis et vinum, nihil habent in se permutatum. Et si nihil permutationis pertulerint, nihil aliud existunt, quam quod prius fuere.

XV Cernit Sublimitas Vestra, Princeps gloriose, quo taliter^u sentientium intellectus evadat; negant quod affirmare creduntur, et quod credunt destruere comprobantur. Corpus etenim Sanguinemque Christi fideliter confitentur, et cum hoc faciunt, non hoc jam esse, quod prius fuere, proculdubio protestantur. Et si aliud sint, quam fuere, mutationem accepere. Cum hoc negari non possit, dicant secundum quid permutata sunt; corporaliter namque nihil in eis cernitur esse permutatum. Fatebuntur igitur necesse est, aut mutata esse secundum aliud quam secundum corpus, ac per hoc, non esse hoc, quod in veritate videntur, sed aliud, quod non esse secundum propriam essentiam^w cernitur: aut si hoc profiteri noluerint, compelluntur^x negare

^u taliter] aliter. Impr.
tiam propriam. Impr.
Impr.

^w propriam essentiam] existentiam
^x compelluntur] compellentur.

Corpus esse Sanguinemque Christi, quod nefas est non solum dicere, verum etiam cogitare.

XVI. At quia confitentur et Corpus et Sanguinem Christi^y esse, nec hoc esse potuisse, nisi factâ in melius commutatione, neque ista commutatio corporaliter sed spiritualiter facta sit, necesse est jam ut^z *figurale* facta esse dicatur: quoniam sub velamento corporei panis, corporeique vini, spirituale Corpus Christi, spiritualisque Sanguis existit. Non quod duarum sint existentiae rerum inter se diversarum, Corporis videlicet et Spiritûs, verum una eademque res secundum aliud species panis et vini consistit, secundum aliud autem Corpus est et Sanguis Christi. Secundum namque quod utrumque corporaliter contingitur, species sunt creaturæ corporeæ; secundum potentiam vero, quod spiritualiter factæ sunt, mysteria sunt Corporis, et Sanguinis Christi.

XVII. Consideremus Sacri fontem Baptismatis, qui Fons Vitæ non immerito nuncupatur, quia descendentes in se melioris vitæ novitate reformat, et de peccato mortuis viventes justitiæ donat. Num secundum quod aquæ conspicitur elementum esse, istam potentiam obtinet? attamen nisi sanctificationis virtutem obtineret, labem vitiorum nequaquam diluere posset. Et nisi vigorem vitæ contineret, nullo modo mortuis præstare vitam valeret, mortuis

^y Christi] Dei. MS. Laub.

^z jam ut] ut jam. Impr.

autem non carne sed animâ. In eo tamen fonte, si consideretur solummodo quod corporeus aspicit sensus, elementum fluidum conspicitur, corruptioni subjectum, nec nisi corpora lavandi potentiam obtinere^a. Sed accessit Sancti Spiritûs per Sacerdotis consecrationem virtus, et efficax facta est, non solum corpora, verum etiam animas diluere, et spirituales sordes spirituali potentiâ dimovere.

XVIII. Ecce in uno eodemque elemento duo videmus inesse sibi resistentia, id est, corruptioni subjacens incorruptionem præstare, et vitam non habens vitam contribuere. Cognoscitur ergo in isto fonte et inesse, quod sensus corporis attingat, et idcirco mutabile atque corruptibile; et rursus inesse, quod fides sola conspiciat, et ideo nec corrumpi posse, nec vitæ discrimen accipere. Si requiras quod superficie tenus lavat, elementum est, si vero perpendas quod interius purgat, virtus vitalis est, virtus sanctificationis, virtus immortalitatis. Igitur in proprietate humor corruptibilis, in mysterio vero virtus sanabilis.

XIX. Sic itaque Christi Corpus et Sanguis superficie tenus considerata, creatura est mutabilitati corruptelæque subjecta. Si mysterii vero perpendas virtutem, vita est participantibus se tribuens immortalitatem. Non ergo sunt idem, quod cernuntur,

^a obtinere] sic Impr. et MS. Laub. fortasse obtinens.

et quod creduntur. Secundum enim quod cernuntur, corpus pascunt corruptibile, ipsa corruptibilia. Secundum vero quod creduntur, animas pascunt in æternum victuras, ipsa immortalia.

XX. Apostolus quoque scribens Corinthiis ait ;
 “ Nescitis quoniam Patres nostri omnes sub nube ^{1 Cor.}
 “ fuerunt, et omnes mare transierunt; et omnes in ^{10. 1-4.}
 “ Moyse baptizati sunt, in nube, et in mari; et omnes
 “ eandem escam spiritualem manducaverunt, et
 “ omnes eundem potum spiritualem biberunt?
 “ Bibebant autem de spirituali, consequenti eos,
 “ Petrâ; Petra autem erat Christus.” Animad-
 vertimus et mare Baptismi speciem prætulisse et
 nubem; Patresque prioris Testamenti in eis, id est,
 in nube sive mari, baptizatos fuisse^b. Num vel
 mare, secundum quod elementum videbatur, Bap-
 tismi potuit habere virtutem? vel nubes, juxta quod
 densioris crassitudinem aeris ostendebat, populum^c
 sanctificare quiverit? Nec tamen Apostolum in
 Christo locutum audemus dicere, quod non vere
 dixerit, Patres nostros in nube et in mari fuisse^d
 baptizatos.

XXI. Et quamvis Baptismus ille formam Bap-
 tismatis Christi, quod hodie geritur in Ecclesiâ,
 non^e prætulerit, Baptismum tamen exitisse, et in eo

^b fuisse] esse. Impr.
^d fuisse] esse. Impr.

^c populum] deest in MS. Laub.
^e non] deest in Impr.

Patres nostros baptizatos fuisse, nullus negare sanus audebit, nisi verbis Apostoli contradicere vesanus præsumpserit. Igitur et mare et nubes, non secundum hoc, quod corpus extiterant, sanctificationis munditiam præbuere; verum secundum quod invisibiliter Sancti Spiritûs sanctificationem continebant. Erat namque in eis et visibilis^f forma, quæ corporeis sensibus appareret, non in imagine, sed in veritate^g; et interius spiritualis potentia refulgebat, quæ non carnis oculis, sed mentis luminibus appareret.

XXII. Similiter manna populo de cœlo datum, et aqua profluens de petrâ, corporales extiterant, et corporaliter populum vel pascebant, vel potabant; attamen Apostolus vel illud manna vel illam aquam spiritualem escam, et spiritualem potum appellat. Cur hoc? quoniam inerat corporeis illis substantiis Spiritualis Verbi potestas, quæ mentes potius quam corpora credentium pasceret atque potaret. Et cum cibus vel potus ille futuri Corporis Christi Sanguinisque mysterium, quod celebrat Ecclesia, præmonstraret, eandem tamen escam spiritualem manducasse, eundem^h potum spiritualem bibisse Patres nostros Sanctus Paulus asseverat.

XXIII. Quæris fortasse, quam eandem? Nimi-

^f visibilis] ita MS. Laub. et Diall. 1^{ma}. rel. invisibilis.
^g veritate] virtute. Ed. Gall. 1^{ma}. ^h eundem] et eundem
Impr.

rum ipsam, quam hodie populus credentium in Ecclesiâ manducat, et bibit. Non enim licet diversam¹ intelligi, quoniam unus idemque Christus est, qui et populum in deserto, in nube et in mari baptizatum, Suâ Carne pavit, Suo Sanguine tunc potavit, et in Ecclesiâ nunc credentium populum Sui Corporis pane, Sui Sanguinis undâ pascit et potat.

XXIV. Quod volens Apostolus intimare, cum dixisset Patres nostros eandem escam spiritualem manducasse, eundemque potum spiritualem bibisse, consequenter adjecit, “Bibebant autem de spiritu-¹ *1 Cor.*
“ali consequenti eos Petrâ; Petra autem erat^{10, 4.}
“Christus;” ut intelligeremus in deserto Christum in spiritali petrâ constitisse, et Sui Sanguinis undam populo præbuisse, qui postea Corpus de Virgine sumptum, et pro salute credentium in cruce suspensum, nostris sæculis exhibuit, et ex eo sanguinis undam effudit, quo non solum redimemur, verum etiam potaremur.

XXV. Mirum certe, quoniam incomprehensibile, et inæstimabile! Nondum hominem assumpserat; nondum pro salute mundi mortem degustaverat; nondum Sanguine Suo nos redemerat; et jam nostri Patres in deserto per escam spiritualem, potumque invisibilem Ejus Corpus manducabant, et Ejus Sanguinem bibebant, velut testis extat^k Apostolus,

¹ diversam] diversa. Impr. ^k extat] existit. Cat. Test. Verit. et Colon. 2^{da}. existat. Colon. 1^{ma}. et Diall.

1 Cor. 10, 4. clamans, " Eandem escam spirituaalem manducasse, " eundem potum spirituaalem bibisse Patres nos- " tra." Non istic ratio, quâ fieri potuerit, disqui- renda, sed fides, quod^l factum sit, adhibenda. Ipse namque, qui nunc in Ecclesiâ omnipotenti virtute panem et vinum in Sui Corporis Carnem, et proprii Cruoris undam spiritualiter convertit, Ipse tunc quoque manna de cœlo datum, Corpus Suum, et aquam de petrâ profusam, proprium Sanguinem, invisibiliter operatus est.

Ps. 78, 25. XXVI. Quod intelligens David, in Spiritu Sancto protestatus est; " Panem," inquit, " Angelorum " manducavit homo." Ridiculum namque est opinari, quod manna corporeum Patribus datum cœlestem pascat exercitum, aut tali vescantur edulio, qui divini Verbi saginantur epulis. Ostendit certe Psalmista, vel magis Spiritus Sanctus loquens in Psalmistâ, vel quid Patres nostri in illo manna cœlesti perceperint^m, vel quid fideles in mysterio Christi credere debeant. In utroque certe Christus innuitur, qui et credentium animas pascit, et Ange- lorum cibus existit. Utrumque hoc non corporeoⁿ gustu, nec corporali saginâ, sed spiritualis Verbi virtute.

XXVII. Et Evangelistâ narrante cognovimus, quod Dominus noster^o, Jesus Christus, priusquam

^l quod] quid. Impr. ^m perceperint] perceperunt. Impr.
ⁿ non corporeo] incorporeo. Impr. ^o noster] deest in Impr.

pateretur, “ accepto pane, gratias egit, et dedit disci- Luc. 22,
 “ pulis Suis, dicens, Hoc est Corpus Meum, quod pro 19. 20.
 “ vobis datur, hoc facite in Meam commemo-
 “ rationem. Similiter et calicem postquam cœnavit,
 “ dicens, Hic est calix novum Testamentum in
 “ Sanguine Meo, qui pro vobis fundetur.” Vide-
 mus nondum passum esse Christum, et jam tamen
 Sui Corporis et Sanguinis mysterium operatum
 fuisse.

XXVIII. Non enim putamus ullum fidelium
 dubitare panem illum fuisse Christi Corpus effectum,
 quod discipulis donans, dicit, “ Hoc est Corpus
 “ Meum, quod pro vobis datur;” sed neque calicem
 dubitare Sanguinem Christi continere, de quo idem
 ait, “ Hic est calix novum Testamentum in Sanguine
 “ Meo, qui pro vobis fundetur.” Sicut ergo paulo
 antequam pateretur, panis substantiam, et vini
 creaturam convertere potuit in proprium Corpus,
 quod passurum erat, et in Suum Sanguinem, qui
 post fundendus extabat, sic etiam in deserto manna
 et aquam de petrâ in Suam Carnem et Sanguinem
 convertere prævaluit, quamvis longe post et Caro
 Illius pro nobis in cruce pendenda, et Sanguis
 Ejus in ablutionem nostram fundendus superabat.

XXIX. Hic etiam considerare debemus quem-
 admodum sit accipiendum quod Ipse dicit; “ Nisi Joan. 6,
 “ manducaveritis Carnem Filii hominis, et Sangui- 53.
 “ nem Ejus biberitis, non habebitis vitam in vobis.”

Non enim dicit, quod Caro Ipsius, quæ pependit in cruce, particulatim concidenda foret, et a discipulis manducanda, vel Sanguis Ipsius, quem fusurus erat pro mundi redemptione, discipulis dandus esset in potum. Hoc enim scelus esset, si secundum quod infideles tunc acceperunt, a discipulis vel Sanguis Ejus biberetur, vel Caro comederetur.

XXX. Propter quod in consequentibus ait discipulis, non infideliter sed fideliter verba Christi suscipientibus, nec tamen⁹, quomodo illa verba forent⁹ intelligenda, penetrantibus; “Hoc vos scandalizat?” Joan. 6, 61. 62. (inquiens) “Si ergo videritis Filium hominis ascendentem ubi erat prius?” tanquam diceret, Non ergo Carnem Meam vel Sanguinem Meum vobis corporaliter comedendam, vel bibendum, per partes distributum, vel distribuendum^r putetis, cum post resurrectionem visuri sitis Me cœlos ascensurum cum integri Corporis sive Sanguinis Mei plenitudine. Tunc intelligetis, quod non sicut infideles arbitrantur, Carnem Meam a credentibus comedendam, sed vere per mysterium panem et vinum in Corporis et Sanguinis Mei conversa substantiam, a credentibus sumenda.

Joan. 6, 63. XXXI. Et consequenter, “Spiritus est,” (inquit) “qui vivificat, caro non prodest quicquam.” Car-

^p tamen] + adhuc. Impr. ⁹ forent] deest in MS. Laub.
^r vel distribuendum] ita Cat. Test. Verit. distribuendumve MS.
Laub. distribuendum. Impr.

nem dicit quicquam non prodesse, illo modo sicut infideles intelligebant, alioquin vitam præbet, sicut a fidelibus per mysterium sumitur. Et hoc quare? Ipse manifestat cum dicit¹, “ Spiritus est qui vivificat.” In hoc itaque mysterio Corporis et Sanguinis, spiritualis est operatio, quæ vitam præstat, sine cujus operatione mysteria illa nihil prosunt; quoniam corpus quidem pascere possunt, sed animam pascere non possunt.

XXXII. Hic jam illa suboritur quæstio, quam plurimi proponentes loquuntur, non in figurâ, sed in veritate ista fieri: quod dicentes Sanctorum scriptis Patrum contraire comprobantur.

XXXIII. Sanctus *Augustinus*¹, Doctor Ecclesiæ præcipuus, in libro de Doctrinâ Christianâ tertio, taliter scribit: “ Nisi manducaveritis (inquit Salvator) Carnem Filii hominis, et biberitis Sanguinem Ejus, non habebitis vitam in vobis. Facinus vel flagitium videtur jubere. Figura ergo est, præcipiens passioni Domini esse communicandum, et fideliter² recondendum in memoria, quod pro nobis Ejus Caro crucifixa et vulnerata sit.”

¹ Et . . . manifestat] Et hoc quare, Ipse manifestat. Impr. S. August. de Doctr. Christian. lib. iii. c. 16. tom. iii. p. 52. Ed. Ben. ² fideliter] suaviter atque utiliter. Impr. et ita apud Aug.

XXXIV. Cernimus quod Doctor iste mysteria Corporis et Sanguinis Christi sub figurâ dicit a fidelibus celebrari: nam Carnem Illius, Sanguinemque Ejus sumere carnaliter, non religionis dicit esse, sed facinoris. De quibus fuerant illi, Jo. 6, qui in Evangelio dicta Domini non spiritualiter, sed carnaliter intelligentes, recesserunt ab Eo, et jam cum Illo non ibant.

XXXV. Idem in Epistolâ ad *Bonifacium* Episcopum scribens, inter reliqua, sic ait^x, “ Nempe, “ sæpe ita loquimur, ut, Paschâ propinquant, dicamus crastinam vel perendinam Domini Passionem, “ cum Ille ante tam multos annos passus sit, nec “ omnino nisi semel illa passio facta sit. Nempe, “ ipso die Dominico dicimus, hodie Dominus resurrexit; cum ex quo resurrexerit, tot anni transierint. “ Cur nemo tam ineptus est, ut nos, ita loquentes, “ arguat esse mentitos, nisi quia istos dies, secundum illorum, quibus hæc gesta sunt, similitudinem “ nuncupamus, ut dicatur ipse dies, qui non est “ ipse, sed revolutione temporis similis ejus; et “ dicatur illo die fieri, propter Sacramenti celebrationem, quod non illo die, sed jam olim factum “ sit? Nonne semel immolatus est Christus in “ Seipso? Et tamen in Sacramento non solum per “ omnes Paschæ solennitates, sed omni die populis “ immolatur. Nec utique mentitur qui interrogatus,

^x S. August. Ep. xcviij. §. 9. tom. ii. p. 267. Ed. Ben. v. sit] est apud Aug.

“ Eum responderet^a immolari. Si enim Sacramenta
 “ quandam similitudinem rerum earum^a, quarum
 “ Sacramenta sunt, non haberent, omnino Sacra-
 “ menta non essent. Ex hâc ipsâ^b autem^c similitu-
 “ dine plerumque jam^d ipsarum rerum nomina acci-
 “ piunt. Sicut ergo secundum quendam modum
 “ Sacramentum Corporis Christi, Corpus Christi est,
 “ Sacramentum Sanguinis Christi, Sanguis Christi
 “ est, ita Sacramentum fidei^e, fides est.”

XXXVI. Cernimus quod S. *Augustinus* dicit aliud Sacramenta, et aliud res, quarum sunt Sacramenta; Corpus autem, in quo passus est Christus, et Sanguis, Ejus de latere qui fluxit, res sunt: harum vero rerum mysteria dicit esse Sacramenta Corporis et Sanguinis Christi, quæ celebrantur ob memoriam Dominicæ passionis, non solum per omnes Paschæ solennitates singulis annis, verum etiam singulis in anno diebus.

XXXVII. Et cum unum sit Corpus Dominicum, in quo semel passus est, et unus Sanguis, qui pro

^a responderet] responderit apud Aug. et Impr. ^a rerum earum] earum rerum apud Aug. et Impr. ^b ipsâ] deest apud Aug. ^c autem] deest in Impr. ^d jam] etiam apud Aug. ^e Sacramentum fidei] id est, Baptismus, ut patet ex eis quæ sequuntur apud Aug.—“ Ac per hoc “ cum respondetur [i. e. in Baptismo] parvulus credere, qui fidei “ nondum habet affectum, respondetur fidem habere propter fidei “ Sacramentum, et convertere se ad Deum propter conversionis “ Sacramentum.”

salute mundi fusus est, attamen Sacramenta ipsarum rerum vocabula sumpserunt, ut dicantur Corpus et Sanguis Christi, cum propter similitudinem rerum, quas innuunt, sic appellentur. Sicut Pascha et Resurrectio Domini vocantur, quæ per singulos annos^f celebrantur, cum semel in Seipso passus sit et resurrexerit, nec dies illi jam possint^g revocari, quoniam præterierunt. Appellantur tamen^h illorum vocabulo dies, quibus memoria Dominicæ passionis, sive resurrectionis commemoratur, idcirco quod illorum similitudinem habeant dierum, quibus Salvator semel passus est, et semel resurrexit.

XXXVIII. Unde dicimus, hodie, vel cras, vel perendie Domini Pascha est, vel Resurrectio, cum dies illi quibus hæc gesta sunt, multis jam annis præterierintⁱ. Sic etiam dicamus^k Dominum immolari, quando passionis Ejus Sacramenta celebrantur, cum semel pro salute mundi sit immolatus in Seipso,

^l Pet. 2, sicut Apostolus ait; “Christus passus est pro nobis, 21. “vobis relinquens exemplum, ut sequamini vestigia “Ejus.” Non enim quod quotidie in Seipso patitur, quod semel fecit; exemplum autem nobis reliquit, quod in mysterio Dominici Corporis et Sanguinis quotidie credentibus præsentatur, ut quisquis ad illum accesserit, noverit se passionibus

^f annos] dies Ed. Colon. 2^{da}. et Diall.

possunt. Impr.

^h tamen] autem. Impr.

ierint] ita MS. Laub. et Cat. Test. Verit.

^g possint]

ⁱ præter-

^k dicamus]

dicimus. Cat. Test. Verit.

Ejus sociari debere, quarum imaginem in sacris mysteriis præstolatur, juxta illud Sapientiæ; “ Ac-
 Prov. 23, 1.
 cessisti ad Mensam Potentis, diligenter attende
 “ quæ tibi sunt apposita, sciens quia talia te oportet
 “ præparare¹.” Accedere ad Mensam Potentis est
 divini participem libaminis fieri. Consideratio vero
 appositorum Dominici Corporis et Sanguinis est
 intelligentia. Quibus quisquis participat advertat
 se talia debere præparare, ut Ejus imitator existat
 commoriendo, cujus memoriam mortis non solum
 credendo, verum etiam gustando confitetur.

XXXIX. Item Beatus *Paulus* ad Hebræos, “ Talis Heb. 7,
 26, 27.
 “ enim decebat, ut nobis esset Pontifex, sanctus,
 “ innocens, impollutus, segregatus a peccatoribus,
 “ et excelsior cœlis factus; qui non habet necessi-
 “ tatem, quemadmodum Sacerdotes, quotidie hostias
 “ offerre, prius pro Suis delictis, deinde pro populis;
 “ hoc enim fecit semel, Se offerendo,” Dominus
 Jesus Christus. Quod semel fecit, nunc quotidie
 frequentat; semel enim pro peccatis populi Se
 obtulit, celebratur tamen hæc eadem oblatio sin-
 gulis per fideles diebus, sed in mysterio, ut quod
 Dominus Jesus Christus semel Se offerens adim-

¹ Sciens quia talia te oportet præparare.] Hac verba non extant in Bibl. Heb. sed in vers. LXX. *εἰδὼς ὅτι τοιαῦτά σι διὰ παρασκευάσαι*: atque hinc traducta in nonnullis veteribus Latinis Bibliis lecta fuisse videtur; citantur enim ab Ambros. De Offic. l. i. c. 31. et ab Augustin. Op. tom. iii. pp. 607. 709. tom. v. pp. 1234. 1293. Ed. Ben. Sed in versione Vulg. hodie non habentur.

plevit, hoc in Ejus passionis memoriam quotidie geratur per mysteriorum celebrationem.

XL. Nec tamen falso dicitur, quod in mysteriis illis Dominus vel imoletur, vel patiatur: quoniam illius mortis atque passionis habent similitudinem, quarum existunt representationes. Unde Domini-cum Corpus, et Sanguis Dominicus appellantur, quoniam ejus sumunt appellationem, cujus existunt Sacramentum. Hinc Beatus *Isidorus*^m in *Libris Etymologiarum*, sic ait, “ Sacrificium dictum quasi “ sacrum factum, quia prece mysticâ consecratur in “ memoriam pro nobis Dominicæ passionis. Unde “ hoc, Eo jubente, Corpus Christi et Sanguinem “ dicimus, quod dum fit ex fructibus terræ, sancti- “ ficatur, et fit Sacramentum operante invisibiliter “ Spiritu Dei. Cujus Panis et Calicis Sacramentum “ Græci *Εὐχαριστία* dicunt, quod Latine *Bona* “ *gratia* interpretatur. Et quid melius Sanguine “ et Corpore Christi? [Panis vero et vinum ideo “ Corpore et Sanguiniⁿ comparantur, quia sicut “ hujus visibilis panis vinique substantia exteriorem “ nutrit et inebriat hominem, ita Verbum Dei, “ qui est Panis vivus, participatione Sui fidelium “ recreat mentes.”]^o

^m Isidor. Hispal. Orig. sive Etymol. lib. vi. cap. 19. ⁿ Sanguini] + Domini. Impr. ^o Quæ uncinis inclusa sunt, *hodie apud Isidor. l. c.* non leguntur.

XLI. Et iste Doctor Catholicus sacrum illud Dominicæ passionis mysterium in memoriam pro nobis Dominicæ passionis docet agendum. Hoc dicens ostendit, Dominicam passionem semel esse factam, ejus vero memoriam in sacris solennibus representari.

XLII. Unde et panis qui offertur, ex fructibus terræ cum sit assumptus, in Christi Corpus, dum sanctificatur, transponitur, sicut et vinum, cum ex vite defluerit, divini tamen sanctificatione mysterii efficitur Sanguis Christi, non quidem visibiliter, sed, sicut ait præsens Doctor, operante invisibiliter Spiritu Dei^p.

XLIII. Unde et Sanguis et Corpus Christi dicuntur, quia non quod exterius videntur, sed quod interius divino Spiritu operante facta sunt, accipiuntur. Et quia longe aliud per potentiam invisibilem existunt, quam visibiliter appareant, discernit, dum dicit, panem et vinum ideo Corpori et Sanguini Domini comparari; “ quia sicut visibilis panis et
“ vini substantia exteriorem nutrit et inebriat homi-
“ nem, ita Verbum Dei, qui est Panis vivus, parti-
“ cipatione Sui, fidelium recreat mentes.”

XLIV. Ista dicendo, planissime^q confitetur^r, quod

^p Dei] Sancto. Impr. ^q planissime] om. MS. Laub.
^r confitetur] confitemur. MS. Laub.

in Sacramento Corporis et Sanguinis Domini, quicquid exterius sumitur, ad corporis refectionem aptatur; Verbum autem Dei, qui est Panis invisibilis, invisibiliter in illo existens Sacramento, invisibiliter participatione Sui fidelium mentes vivificando pascit.

XLV. Hinc etiam idem Doctor dicit^a, “ Sacramentum est in aliquâ celebratione, cum res gesta ita sit, ut aliquid significare intelligatur, quod sancte accipiendum est.” Hæc dicendo ostendit omne Sacramentum in divinis rebus aliquid secreti continere, et aliud esse quod visibiliter appareat, aliud vero quod invisibiliter sit accipiendum.

XLVI. Quæ sunt autem Sacramenta fidelibus celebranda, consequenter ostendens ait^b: “ Sunt autem Sacramenta, Baptismus et Chrisma, Corpus et Sanguis^c. Quæ ob id Sacramenta dicuntur, quia sub tegumento corporalium rerum, virtus divina secretius salutem eorundem Sacramentorum operatur. Unde et a secretis virtutibus vel sacris, Sacramenta dicuntur:” Et in sequentibus ait: “ Græce *Μυστήριον* dicitur, quod secretam et reconditam habeat dispositionem.”

XLVII. Quid istinc perdocemur, nisi quod Corpus et Sanguis Domini propterea mysteria dicuntur,

^a Ibid.
Christi.

^b Ibid.

^c Sanguis] apud. Isid. additur

quod secretam et reconditam habeant dispositionem; id est, aliud sint quod exterius innuant, et aliud quod interius invisibiliter operentur.

XLVIII. Hinc etiam et Sacramenta vocitantur, quia tegumento corporalium rerum, virtus divina secretius salutem accipientium fideliter dispensat.

XLIX. Ex his omnibus, quæ sunt hactenus dicta, monstratum est, quod Corpus et Sanguis Christi, quæ fidelium ore in Ecclesiâ percipiuntur, figuræ sunt secundum speciem visibilem. At vero secundum invisibilem substantiam, id est, divini potentiam Verbi, vere Corpus et Sanguis Christi existunt. Unde secundum visibilem creaturam corpus pascunt, juxta vero potentioris virtutem substantiæ, fidelium mentes et pascunt et sanctificant.



L. JAM nunc secundæ quæstionis propositum est inspiciendum, et videndum, utrum ipsum Corpus, quod de Mariâ natum est, et passum, mortuum et sepultum, quodque ad dexteram Patris consideat, sit, quod ore fidelium per Sacramentorum mysterium in Ecclesiâ quotidie sumitur?

LI. Percontemur quid ex hoc Sanctus *Ambrosius* sentiat: ait namque in primo Sacramentorum li-

bro^x; “Revera mirabile est quod manna Deus plueret
 “ Patribus, et quotidiano cœli pascebantur alimento.
 Ps. 78, “ Unde dictum est: ‘ Panem Angelorum manducavit
 25. “ homo.’ Sed tamen, panem illum qui manducave-
 “ runt, omnes in deserto mortui sunt: ista autem
 “ esca, quam accipis, iste Panis vivus, qui descendit
 “ de cœlo, vitæ æternæ substantiam subministrat, et
 “ quicumque hunc manducaverit, non morietur in
 “ æternum: et Corpus Christi est.”

LII. Vide secundum quod Doctor iste Corpus
 Christi dicat esse escam, quam fideles accipiunt in
 Ecclesiâ. Ait namque, “ Iste Panis vivus, qui de
 “ cœlo descendit, vitæ æternæ substantiam submi-
 “ nistrat.” Num secundum hoc quod videtur, quod
 corporaliter sumitur, quod dente premitur, quod
 fauce glutitur, quod receptaculo ventris suscipitur,
 æternæ vitæ substantiam subministrat? Isto namque
 modo carnem pascit morituram, nec aliquam sub-
 ministrat incorruptionem; neque dici vere potest, ut
 Joan. 6, “ quicumque hunc manducaverit, non morietur in
 50. “ æternum.” Et hoc enim, quod sumit corpus,
 corruptibile est, nec ipsi corpori potest præstare
 ne moriatur in æternum: quoniam quod corruptioni
 subjacet, æternitatem præstare non valet. Est ergo
 in illo Pane vita, quæ non oculis apparet corporeis,
 sed fidei contuetur aspectu: qui etiam Panis vivus,
 qui descendit de cœlo, existit: et de quo vere

^x S. Ambr. de Myst. c. viii. §. 47.

dicitur, “ Quicumque hunc manducaverit, non morietur in æternum:” et qui “ est Corpus Christi”.

LIII. Item in consequentibus, cum de omnipotenti virtute Christi loqueretur, sic ait¹; “ Sermo “ ergo Christi, qui potuit ex nihilo facere, quod non “ erat, non potest ea quæ sunt, in id mutare, quod “ non erant? Nonne majus est novas res dare, quam “ mutare naturas”?

LIV. Dicit Sanctus *Ambrosius*, in illo mysterio Sanguinis et Corporis Christi commutationem esse factam, et mirabiliter quia divine, et ineffabiliter quia incomprehensibile. Dicant qui nihil hic volunt secundum interius latentem virtutem accipere, sed totum quod apparet visibiliter æstimare, secundum quid hic sit commutatio facta. Nam secundum creaturarum substantiam, quod fuerunt ante consecrationem, hoc et postea consistunt. Panis et vinum prius extitere, in quâ etiam specie jam consecrata permanere videntur. Est ergo interius commutatum Spiritûs Sancti potenti virtute, quod fides aspicit, animam pascit, æternæ vitæ substantiam subministrat.

LV. Item in consequentibus^b, “ Quid hic quæris

¹ Christi] Domini. Impr. . ² Ibid. §. 52. ³ Nonne
...naturas] Non enim majus est novas res dare, quam mutare
naturas. Impr. Apud Ambros. Non enim minus est novas rebus
dare, quam mutare naturas. ^b Ibid. §. 53.

“ naturæ ordinem in Christi Corpore, cum præter
 “ naturam sit Ipse Dominus Jesus partus^c ex
 “ Virgine?”

LVI. Hic jam^d surgit auditor et dicit Corpus esse Christi, quod cernitur, et Sanguinem, qui bibitur; nec quærendum quomodo factum, sed tenendum quod sic factum sit. Bene quidem sentire videris; sed si vim verborum diligenter inspexeris, Corpus Christi quidem, Sanguinemque fideliter credis; sed si perspiceres, quia, quod credis, nondum vides, (nam si videres, diceres, *video*, non diceres, *credo* Corpus Sanguinemque esse Christi,) nunc autem, quia fides totum, quicquid illud totum est, aspicit, et oculus carnis nihil apprehendit, intellige quod non in specie, sed in virtute Corpus et Sanguis Christi existant, quæ cernuntur. Unde dicit, ‘ ordinem ‘ naturæ non hîc intuendum, sed Christi potentiam ‘ venerandam, quæ^e quicquid vult, quomodo vult, ‘ in quodcunque vult, et creat, quod non erat, et ‘ creatum permutat in id, quod antea non fuerat.’ Subjungit idem Auctor; “ vera utique Caro “ Christi^f, quæ crucifixa est, quæ sepulta est; “ vere ergo Carnis illius Sacramentum est. Ipse Mat. 26, “ clamat Dominus Jesus, ‘ Hoc est Corpus Meum.’” 26.

^c Jesus partus] Deus natus. Impr. ^d jam] etiam. Impr.

^e deest permutat. ^f quæ quicquid...fuerat] Cat. Test.
 Ver. habet. quæ creat, quod non erat, et in quodcunque vult,
 creatum permutat in id, quod antea non fuerat. ^g Christi]
deest in MS. Laub.

LVII. Quam diligenter, quam prudenter facta distinctio! De Carne Christi, quæ crucifixa est, quæ sepulta est, id est^b, secundum quam Christus et crucifixus est et sepultus, ait, “vera itaque Caro Christi;” at de illâ, quæ sumitur in Sacramento, dicit; “vere “ergo Carnis illius Sacramentum est,” distinguens *Sacramentum* Carnis, a *Veritate* Carnis; quatenus in veritate Carnis, quam sumpserat de Virgine, diceret Eum et crucifixum et sepultum; quod vero nunc agitur in Ecclesiâ mysterium, veræ illius Carnis, in quâ crucifixus est, diceret esse Sacramentum; patenter fideles instituens, quod illa Caro, secundum quam et crucifixus est Christus, et sepultus, non sit mysterium, sed veritas naturæ: hæc vero Caro, quæ nunc similitudinem illius in mysterio continet, non sit *Specie* Caro, sed *Sacramento*. Siquidem in specie panis est, in Sacramento, verum Christi Corpus, sicut ipse clamat Dominus Jesus, “Hoc est Corpus Mat. 26 “Meum.” 26.”

LVIII. Item in consequentibus¹, “Quid comedamus^j, quid bibamus, alibi tibi per Prophetam “Spiritus Sanctus expressit, dicens, ‘Gustate et Ps. 33, 6 ‘videte quoniam suavis est Dominus: beatus vir ‘qui sperat in Eo.’” Num corporaliter gustatus ille panis, aut illud vinum bibitum, ostendit quam sit suavis Dominus? Quicquid enim sapit, corporale

^b id est] idem. Ed. Col. 1^{ma}. Cat. Test. Verit. §. 58. ^j comedamus] edamus apud Ambr.

¹ Ibid.

est, et fauces delectat. Numquid Dominum gustare, corporeum est aliquid sentire? Invitat ergo spiritualis gustûs^k saporem experiri, et in illo vel potu vel pane nihil corporaliter opinari, sed totum spiritualiter sentire: quoniam “ Dominus Spiritus est, et “ beatus vir, qui sperat in Eo.”

LIX. Item consequenter^l, “ In illo Sacramento “ Christus est, quia Corpus Christi est: non ergo “ corporalis esca, sed spiritualis est.” Quid aperitius? Quid manifestius? Quid divinius? Ait enim, “ in illo Sacramento Christus est.” Non enim ait, ille panis, et illud vinum Christus est, quod si diceret, Christum corruptibilem, (quod absit) et mortalitati subjectum prædicaret. Quicquid enim in illâ escâ vel cernitur vel gustatur corporaliter, corruptibilitati constat obnoxium esse.

LX. Addit, “ Quia Corpus Christi est.” Inurgis et dicis, Ecce manifeste illum panem, et illum potum Corpus esse Christi confitetur; sed attende quemadmodum subjungit^m. “ Non ergo corporalis esca, sed spiritualis est.” Non igitur sensum carnis adhibeas; nihil enim secundum eum hîc decernitur. Est quidem Corpus Christi; sed non corporale, sed spirituale. Est Sanguis Christi; sed non corporalis, sed spiritualis. Nihil igitur hîc

^k gustûs] gusti. MS. Laub.
subjungitur. Impr.

^l Ibid.

^m subjungit]

corporaliter, sed spiritualiter sentiendum. Corpus Christi est, sed non corporaliter; et Sanguis Christi est, sed non corporaliter.

LXI. Item consequenter^a, “Unde et Apostolus” (inquit) “de typo ejus ait, ‘Quia Patres nostri¹ Cor. 10, 3. 4
“escam spiritualem manducaverunt, et potum spiritua-
“tualem biberunt;’ Corpus enim Dei, Corpus^o spi-
“rituale est; Corpus Christi, Corpus divini est
“Spiritus; quia Spiritus Christus est, ut legimus in
“Threnis^p. ‘Spiritus ante faciem nostram Christus Thren. 4, 20.
“Dominus^q.’”

LXII. Luculentissime Sanguinis et Corporis

^a Ibid. ^o Corpus] deest in MS. Laub. ^p in Threnis] desunt apud Ambr. ^q Spiritus...Dominus] יהוה כושיח מפניו רוח LXX. Πνεῦμα προσώπου ἡμῶν Χριστὸς Κύριος. Vulg. Spiritus oris nostri Christus Dominus. Hæc verba de Christo accipiunt et S. Justin. Mart. Apol. i. §. 55. Πνεῦμα πρὸ προσώπου ἡμῶν Χριστὸς Κύριος. S. Irenæus, Hæres. lib. iii. c. 11. Spiritus faciei nostræ, Christus Dominus. Tertull. adv. Prax. c. 14. adv. Marcion. lib. iii. c. 6. Spiritus personæ Ejus Christus Dominus. Origen. Selec. in Thren. l. c. Πνεῦμα προσώπου ἡμῶν Χριστὸς Κύριος. de Princip. lib. ii. 6. iv. 25. Spiritus Vultus nostri Christus Dominus. S. Cyrill. Hier. Catech. xvii. 34. Πνεῦμα πρὸ προσώπου ἡμῶν Χριστὸς Κύριος. S. August. de Civit. Dei, lib. xviii. 33. Spiritus oris nostri Dominus Christus. At Filium Dei secundum Deitatis hypostasim in scriptis Patrum titulo Spiritus et Spiritus Dei et Spiritus Sancti passim insigniri ostendit G. Bullus. Def. Fid. Nic. I. ii. 5. Quibus concinunt S. Scripturæ ab eodem citatæ. Marc. ii. 8. Rom. i. 3, 4. 1 Tim. iii. 16. Heb. ix. 14. 1 Pet. iii. 18, 19, 20. Joan. vi. 63. coll. 56.

Christi mysterium quemadmodum debeamus intelligere, docuit. Cum enim dixisset “ Patres nostros “ escam spiritualem manducasse, et potum spiritualem bibisse;” (cum tamen manna illud, quod comederunt, et aquam, quam biberunt, corporea fuisse, nemo est qui dubitet,) adjungit de mysterio, quod in Ecclesiâ nunc agitur, definiens secundum quid Corpus sit Christi, “ Corpus enim Dei,” inquit, “ Corpus est spirituale.” Deus utique Christus, et Corpus, quod sumpsit de Mariâ Virgine, quod passum, quod sepultum est, quod resurrexit, Corpus utique verum fuit, id est, quod visibile atque palpabile manebat. At vero Corpus, quod mysterium Dei dicitur, non est corporale, sed spirituale. Quod si spirituale, jam non visibile, neque palpabile. Hinc Beatus Ambrosius subjungit, “ Corpus,” inquit, “ Christi, Corpus est divini Spiritûs.” Divinus autem Spiritus, nihil corporeum, nihil corruptibile, nihil palpabile, quod sit, existit; at hoc Corpus, quod in Ecclesiâ celebratur, secundum visibilem speciem, et corruptibile est, et palpabile.

LXIII. Quomodo ergo divini Spiritûs Corpus esse dicitur? Secundum hoc utique quod spirituale est, id est, secundum quod invisibile consistit, et impalpabile, ac per hoc incorruptibile.

LXIV. Hinc in consequentibus, “ quia Spiritus “ Christus, ut legimus, ‘ Spiritus ante faciem nostram

† est] deest in MS. Laub.

‡ id est] idem. Impr.

“Christus Dominus;” patenter ostendit secundum quod habeatur Corpus Christi, videlicet secundum id, quod sit in eo Spiritus Christi, id est, divini potentia Verbi, quæ non solum animam pascit, verum etiam purgat.

LXV. Propter quod ipse dicit auctor consequenter^t, “Denique cor nostrum esca ista confirmat, Ps. 103. et potus iste lætificat cor hominis; ut Propheta¹⁵ commemoravit.” Num esca corporalis cor hominis confirmat, et potus corporeus lætificat cor hominis? Sed ut ostenderet quæ esca, vel qui potus sint, de quibus loquitur, addidit signanter “Esca ista, vel potus iste:” Quæ ista, vel qui iste? Corpus nimirum Christi, Corpus divini Spiritûs; et, (ut apertius inculcetur,) Spiritus Christus, de quo legitur^x, “Spiritus ante faciem nostram Christus Dominus.” Quibus omnibus evidenter ostenditur, nihil in escâ istâ, nihil in potu isto corporaliter sentiendum, sed totum spiritualiter attendendum.

LXVI. Non enim anima, quæ corde hominis præsentis loco significatur, vel escâ corporeâ, vel potu corporeo pascitur, sed Verbo Dei nutritur et vegetatur; quod apertius in libro quinto Sacramentorum, Doctor idem affirmat^y. “Non iste panis est,” inquit, “qui vadit in corpus, sed ille panis

^t Ibid.

^u commemoravit] memoravit. apud Ambr.

^x legitur] loquitur. MS. Laub.

^y S. Ambros. Sacram.

lib. v. c. 4.

“ vitæ æternæ, qui animæ nostræ substantiam
“ subministrat^a.”

LXVII. Et quia non de communi pane dixerit hoc Sanctus Ambrosius, verum de pane Corporis Christi, sequentia lectionis manifestissime declarant. Loquitur enim de pane quotidiano, quem credentes sibi postulant dari.

LXVIII. Et idcirco subjungit, “ Si quotidianus
“ est panis, cur post annum illum sumis, quemad-
“ modum Græci in Oriente facere^a consuerunt?
“ Accipe ergo^b quotidie, quod quotidie tibi prosit, sic
“ vive ut quotidie merearis accipere.” Ergo mani-
festum de quo pane loquitur, de pane videlicet
Corporis Christi, qui non ex eo, quod vadit in
corpus, sed ex eo, quod panis sit vitæ æternæ,
animæ nostræ substantiam fulcit.

LXIX. Hujus doctissimi viri auctoritate per-
docemur, quod multâ differentiâ separantur Corpus,
in quo passus est Christus, et Sanguis, quem
pendens in cruce, de latere Suo profudit, et hoc
Corpus, quod in mysterio passionis Christi quotidie
a fidelibus celebratur, et ille quoque Sanguis, qui
fidelium ore sumitur, ut mysterium sit illius San-
guinis, quo totus redemptus est mundus. Iste
namque panis et iste potus non secundum quod

^a subministrat] fulcit apud Ambr.
in Impr.

^a facere] deest
^b ergo] deest apud Ambr.

videntur, Corpus sive Sanguis existunt Christi, sed secundum quod spiritualiter vitæ substantiam subministrant. Illud vero Corpus, in quo semel passus est Christus, non aliam speciem præferbat, quam in quâ consistebat. Hoc enim erat, quod vere^c videbatur, quod tangebatur, quod crucifigebatur, quod sepeliebatur. Similiter Sanguis Illius de latere manans, non aliud apparebat exterius, et aliud interius obvelabat. Verus itaque Sanguis de vero Corpore profuebat; ast nunc Sanguis Christi, quem credentes ebibunt, et Corpus, quod comedunt, aliud sunt in specie, et aliud in significatione. Aliud, quod pascunt corpus escâ corporeâ, et aliud, quod saginant mentes æternæ vitæ substantiâ.

LXX. De quâ re Beatus *Hieronymus* in Commentario Epistolæ Pauli ad Ephesios^d, ita scribit: “ Dupliciter Sanguis Christi, et Caro intelligitur; “ vel spiritualis illa atque divina, de quâ Ipse dicit, “ ‘ Caro Mea vere est cibus, et Sanguis Meus vere Joan. 6 “ est potus;’ vel Caro, quæ crucifixa est, et Sanguis, ^{56.} “ qui militis effusus est lanceâ^e.”

LXXI. Non parvâ Doctor iste differentiâ Corporis et Sanguinis Christi fecit distinctionem. Namque dum Carnem, vel Sanguinem, quæ quotidie sumun-

^c quod vere] vere, quod. Impr. ^d Hieron. in Ep. ad Eph. cap. i. tom. iv. p. 328. Ed. Paris. 1706. ^e vel Caro...lanceâ] Hieronymus habet. Vel Caro et Sanguis, quæ crucifixa est, et qui militis effusus est lanceâ.

tur a fidelibus, spiritualia dicit esse; at vero Caro, quæ crucifixa est, et Sanguis, qui militis effusus est lanceâ, non spiritualia esse dicuntur, neque divina; patenter insinuat, quod tantum inter se differunt, quantum differunt corporalia et spiritualia, visibilia et invisibilia, divina atque humana; et quod a se differunt, non idem sunt. Differunt autem Caro spiritualis, quæ fidelium ore sumitur, et Sanguis spiritualis, qui quotidie credentibus potandus exhibetur, a Carne, quæ crucifixa est, et a Sanguine, qui militis effusus est lanceâ, sicut auctoritas præsentis viri testificatur. Non igitur idem sunt.

LXXII. Illa namque Caro, quæ crucifixa est, de Virginis carne facta est, ossibus et nervis compacta, et humanorum membrorum lineamentis distincta, rationalis animæ spiritu vivificata in propriam vitam et congruentes motus. At vero Caro spiritualis, quæ populum credentem spiritualiter pascit, secundum speciem, quam gerit exterius, frumenti granis manu artificis consistit, nullis nervis ossibusque compacta, nullâ membrorum varietate distincta, nullâ rationali substantiâ vegetata, nullos proprios potens motus exercere. Quicquid enim in eâ vitæ præbet substantiam, spiritualis est potentiæ, et invisibilis efficientiæ, divinæque virtutis. Atque aliud longe consistit, secundum quod exterius conspicitur, atque aliud secundum quod in mysterio creditur. Porro Caro Christi quæ crucifixa est, non *aliud* exterius, quam quod interius erat, ostendebat;

quia vera caro veri hominis exitebat, corpus utique verum in veri corporis specie consistens.

LXXIII. Considerandum quoque, quod in pane illo non solum Corpus Christi, verum ^f etiam in Eum credentis populi figuretur; unde multis frumenti granis conficitur, quia corpus populi credentis multis per verbum Christi fidelibus coagmentatur ^z.

LXXIV. Quâ de re, sicut in mysterio, panis ille Christi Corpus accipitur, sic etiam in mysterio, membra populi credentis in Christum intimantur, et sicut non corporaliter, sed spiritualiter panis ille credentium corpus dicitur; sic quoque Christi Corpus non corporaliter, sed spiritualiter necesse est intelligatur.

LXXV. Sic et in vino, qui Sanguis Christi dicitur, aqua misceri jubetur, nec unum sine altero permittitur offerri: quia nec populus sine Christo, nec Christus sine populo, sicut nec caput sine corpore,

^f verum] + corpus. Impr. ^z coagmentatur] ita Cat. Test. Verit. Rel. cum MS. Laub. augmentatur. ^h Hunc ritum inter antiquos tum Orientales, tum Occidentales, servari testantur Justinus Martyr, calicem vocans " *αρχαίον ἴδιον καὶ ἀθάνατον*" Apol. i. 65. et S. Irenæus, "temperamentum calicis." Hær. lib. iv. 57. et " *τὸ ἀναπαύειν ἀρχαίον*." lib. v. 2. ad quæ loca vid. Grab. Quem inter Judæos receptum fuisse constat, (vid. Grot. ad Mat. xxvi. 27.) et ita a Christo ipso factum asseverat S. Cyprianus, Ep. lxi. ad Cæcil.

vel corpus sine capite valet existere. Aqua denique in illo Sacramento populi gestat imaginem. Igitur si vinum illud sanctificatum per ministrorum officium in Christi Sanguinem corporaliter convertitur, aqua quoque, quæ pariter admixta est, in sanguinem populi credentis necesse est corporaliter convertatur. Ubi namque una sanctificatio est, una consequenter operatio; et ubi par ratio, par quoque consequitur mysterium. At videmus¹ in aquâ secundum corpus nihil esse conversum, consequenter ergo et in vino nihil corporaliter ostensum. Accipitur spiritualiter quicquid in aquâ de populi corpore significatur; accipiatur ergo necesse est spiritualiter quicquid in vino de Christi Sanguine intimatur.

LXXVI. Item, quæ a se differunt, idem non sunt: Corpus Christi, quod mortuum est, et resur-
 Rom. 6, rexit, et immortale factum, "jam non moritur, et
 9. "mors Illi ultra non dominabitur;" æternum est, nec jam passibile; hoc autem, quod in Ecclesiâ celebratur, temporale est, non æternum; corruptibile est, non incorruptum; in viâ est, non in patriâ. Differunt igitur a se, quapropter non sunt idem. Quod si non sunt idem², quomodo verum Corpus Christi dicitur, et verus Sanguis?

¹ videmus] videamus. duæ Col'on. ² Quod...idem]
 "hæc librarii incuriâ ex MS. Laub. excidisse videntur." ed.
 1688.

LXXVII. Si enim Corpus Christi est, et hoc dicitur vere, quia Corpus Christi est, in veritate Corpus Christi est: et si in veritate Corpus Christi, et Corpus Christi incorruptibile est, et impassibile est, ac per hoc æternum. Hoc igitur Corpus Christi, quod agitur in Ecclesiâ, necesse est ut incorruptibile sit et æternum. Sed negari non potest corrumpi, quod per^k partes comminutum^k dispartitur^l sumendum, et dentibus commolitur in corpus trajicitur. Sed aliud est, quod exterius geritur, aliud vero, quod per fidem creditur. Ad sensum quod pertinet corporis, corruptibile est, quod fides vero credit, incorruptibile. Exterius igitur quod apparet, non est ipsa res, sed imago rei; mente vero quod sentitur et intelligitur, veritas rei.

LXXVIII. Hinc Beatus *Augustinus* in Evangelii Joannis expositione^m, dum de Corpore Christi loqueretur et Sanguine, sic ait; “ Manducavit et Moyses “ manna, manducavit et Aaron, manducavit et “ Phinees, manducaverunt et ibi multi, qui Deo “ placuerunt, et mortui nonⁿ sunt. Quare? Quia “ visibilem cibum spiritualiter intellexerunt, spiritu- “ aliter esurierunt, spiritualiter gustaverunt, ut “ spiritualiter satiarentur. Nam et nos hodie acci-

^k comminutum] ita MS. Laub. et Diall. Rel. commutatum.
^l dispartitur] + ad. Impr. ^m S. August. in Joan.
 cap. 6. Tract. xxvi. §. 11. Tom. iii. p. 498. Ed. Ben. ⁿ non]
 deest in MS. Laub.

- “ pimus visibilem cibum, sed aliud est Sacramentum,
 “ aliud virtus Sacramenti.” Item in posterioribus,
 Joan. 6, “ Hic est panis, qui de caelo descendit. Hunc
 50. “ panem significavit manna, hunc panem signi-
 “ ficavit altare Dei. Sacramenta illa fuerunt: in
 “ signis diversa, ° in re, quæ significatur, paria
 1 Cor. “ sunt. Apostolum^p audi, ‘ Nolo vos ignorare,
 10, 1-4. “ Fratres, quia Patres^q nostri omnes sub nube
 “ fuerunt, et omnes mare transierunt, et omnes in
 “ Moyse baptizati sunt in nube et in mari^q, et
 “ omnes eandem escam spiritualem manducave-
 “ runt, et omnes eundem potum spiritualem bibe-
 “ runt.’ Spiritualem utique eandem, nam corpo-
 “ ralem alteram, quia illi manna, nos aliud, spiri-
 “ tualem vero quam nos.” Et adjungit, “ ‘ Et omnes
 “ eundem potum spiritualem biberunt.’ Aliud illi,
 “ aliud nos, sed specie visibili, quod tamen hoc idem
 “ significaret virtute spirituali. Quomodo enim
 “ eundem potum? ‘ bibebant’ inquit ‘ de spirituali
 “ sequenti petrâ; Petra autem erat Christus.’ Inde
 “ panis, unde^r potus. Petra Christus in signum^t,
 “ verus Christus in Verbo, et in carne.”

- Joan. 6, LXXIX. Item, “ Hic est Panis de Cælo descen-
 50. “ dens, ut si quis ex ipso manducaverit, non mori-
 “ atur;” sed quod pertinet ad virtutem Sacramenti,

° diversa] + sunt. Impr. p Apostolum] + Paulum
 Impr. q et omnes mare...mari] desunt in MS. Laub.
 r et omnes...biberunt] hæc apud Aug. non leguntur. s unde]
 inde. apud Aug. t signum] signo. apud Aug.

non quod pertinet ad visibile Sacramentum ; qui manducat intus, non foris ; qui manducat in corde, non qui premit dente.

LXXX. Item in posterioribus verba Salvatoris introducens, ita dicit^a, “‘ Hoc vos scandalizat, quia ^{Joan. 6,} dixi, Carnem Meam do vobis manducare, et San- ^{61. 62.} guinem Meum bibere? Si ergo videritis Filium hominis ascendentem ubi erat prius.’ Quid est hoc? Hinc solvit quod illos moverat, hinc aperuit unde fuerant scandalizati. Illi enim putabant Eum erogaturum Corpus Suum. Ille autem dixit Se ascensurum in cœlum, utique integrum. Cum videritis Filium hominis ascendentem ubi erat prius: certe vel tunc videbitis, quia non eo modo, quo putatis, erogat Corpus Suum: certe vel tunc intelligetis, quia gratia Ejus non consumitur morsibus. Et ait, ‘ Spiritus est qui vivificat, caro non prodest.’”

LXXXI. Et pluribus interpositis rursus adjicit, “ ‘ Quisquis autem (inquit^x Apostolus) Spiritum ^{Rom. 8} Christi non habet, hic non est Ejus.’ ‘ Spiritus ergo ^{9.} est qui vivificat, caro autem non prodest quicquam. ^{Joan. 6} Verba, quæ Ego locutus sum vobis, Spiritus et Vita sunt.’ Quid est, Spiritus et Vita sunt? ‘ Spiritualiter intelligenda sunt. Intellexisti spiritualiter; Spiritus et Vita sunt. Intellexisti carna-

^a Ibid. p. 502.

^x inquit] + idem, MS. Laub.

“ liter; etiam^z Spiritus et Vita sunt, sed tibi non
 “ sunt.”

LXXXII. Hujus auctoritate Doctoris verba Domini tractantis de Sacramento Sui Corporis et Sanguinis manifeste docemur, quod illa verba Domini spiritualiter, et non carnaliter intelligenda sunt, Joa. 6, sicut Ipse ait, “ Verba, quæ Ego loquor vobis, Spiritus et Vita sunt.” Verba utique de Suâ Carne manducandâ, et de Suo Sanguine bibendo. Inde enim loquebatur, unde discipuli fuerant scandalizati. Ergo ut non scandalizarentur, revocat eos divinus Magister de carne ad Spiritum, de corporeâ visione ad intelligentiam invisibilem.

LXXXIII. Videmus ergo, esca illa Corporis Domini, et potus ille Sanguinis Ejus secundum quid vere Corpus Ejus, et vere Sanguis Ejus existunt, videlicet secundum quod Spiritus et Vita sunt.

LXXXIV. Item, quæ idem sunt, unâ definitione comprehenduntur. De vero Corpore Christi dicitur, quod sit verus Deus, et verus Homo; Deus, qui ex Deo Patre ante secula natus: Homo, qui in fine seculi ex Mariâ Virgine genitus. Hæc autem dum de Corpore Christi, quod in Ecclesiâ per mysterium geritur dici non possunt, secundum quendam modum Corpus Christi esse cognoscitur, et modus iste in figurâ est et imagine, ut veritas res ipsa sentiatur.

^z etiam] + sic illa. apud Aug.

LXXXV. In Orationibus quæ post mysterium Corporis, Sanguinisque Christi dicuntur, et a populo respondetur, Amen, sic Sacerdotis voce dicitur^a, “Pignus æternæ vitæ capientes humiliter imploramus, ut quod in^b imagine contingimus Sacramenti, manifestâ participatione sumamus.”

LXXXVI. Et pignus enim et imago alterius rei sunt, id est, non ad se, sed ad aliud aspiciunt. Pignus enim illius rei est, pro quâ donatur: imago illius, cujus similitudinem ostendit. Significant enim ista rem, cujus sunt, non manifeste ostendunt. Quod cum ita est, apparet quod hoc Corpus et Sanguis pignus et imago rei sunt futuræ, ut quod nunc per similitudinem ostenditur, in futuro per manifestationem reveletur. Quod si nunc significant, in futuro autem patefacient, aliud est quod nunc geritur, aliud quod in futuro manifestabitur.

LXXXVII. Quâ de re et Corpus Christi, et Sanguis est, quod Ecclesia celebrat, sed tanquam imago. Veritas vero erit, cum jam nec pignus nec imago, sed ipsius rei veritas apparebit.

LXXXVIII. Item alibi^c, “Perficiant in nobis, Domine, quæsumus, Tua Sacramenta quod conti-

^a Extat hæc oratio in lib. secundo Sacrament. Rom. Eccl. per Thomasium, edit. 4to. Rom. 1680. p. 160.

^b in] deest in Impr. et apud Thomas.

^c Missale Rom. Post-Communio in Sabbato quat. Temp. Septembr.

“ nent, ut quæ nunc specie gerimus, rerum veritate “ capiamus.” Dicit quod in specie gerantur ista, non in veritate ; id est, per similitudinem, non per ipsius rei manifestationem. Differunt autem a se *Species et Veritas*. Quapropter Corpus et Sanguis, quod in Ecclesiâ geritur, differt ab illo Corpore et Sanguine, quod in Christi Corpore^d jam glorificatum cognoscitur. Et hoc Corpus pignus est et species, illud vero ipsa veritas. Hoc enim geretur^e donec ad illud perveniatur, ubi vero ad illud perventum fuerit, hoc removebitur.

LXXXIX. Apparet itaque, quod multâ inter^f se differentiâ separantur, quantum est inter pignus et eam rem, pro quâ pignus traditur, et quantum inter imaginem et rem, cujus est imago, et quantum inter^g speciem et veritatem. Videmus itaque multâ differentiâ separari mysterium Sanguinis et Corporis Christi, quod nunc a fidelibus sumitur in Ecclesiâ, et illud, quod natum est de Mariâ Virgine, quod passum, quod sepultum, quod resurrexit, quod cælos ascendit, quod ad dexteram Patris sedet. Hoc namque, quod agitur in viâ, spiritualiter est accipiendum, quia fides, quod non videt, credit ; et spiritualiter pascit animam, et lætificat cor, et vitam præbet æternam et incorruptionem ; dum non atten-

^d Christi Corpore] + per resurrectionem. Impr. ^e geretur] geritur. Impr. ^f inter] ita Cat. Test. Verit. Rel. cum MS. Laub. intra. ^g inter] intra. Diall. et Colon 1ma.

ditur, quod corpus pascit, quod dente premitur, quod per partes comminuitur, sed quod in fide spiritualiter accipitur. At vero Corpus illud, in quo passus est et resurrexit Christus, proprium Ejus Corpus existit, de Virginis Mariæ corpore sumptum, palpabile seu visibile etiam post resurrectionem, sicut Ipse discipulis ait^h, “Palpate et Luc. 24
“videte; quia Spiritus carnem et ossa non habet,⁴¹
“sicut Me videtis habere.”

XC. Audiamus etiam quid Beatus *Fulgentius* in libello de fide dicat¹: “Firmissime tene, et nullatenus
“dubites ipsum Unigenitum, Deum Verbum, Car-
“nem factum. Se pro nobis obtulisse sacrificium et
“hostiam Deo in odorem suavitatis; Cui cum
“Patre et Spiritu Sancto a Patriarchis, a Prophetis,
“et Sacerdotibus tempore veteris Testamenti ani-
“malia sacrificabantur; et Cui nunc, id est^h, tempore
“novi Testamenti, cum Patre et Spiritu Sancto,
“cum quibus Illi est una Divinitas, sacrificium
“panis et vini in fide et charitate, Sancta Catholica
“Ecclesia per universum orbem terræ offerre non
“cessat. In illis enim carnalibus victimis signifi-
“catio¹ fuit Carnis Christi, quam pro peccatis
“nostris Ipse sine peccato fuerat oblaturus, et

^h ait] Impr. habent. “Quid turbati estis, et cogitationes ascen-
“dunt in corda vestra? Videte manus Meas et pedes, quia Ego
“ipse sum.” ¹ Fulg. de fide ad Petrum Diaconum, c. 19.

^k id est] idem. Impr. ¹ significatio] figuratio. apud Fulg.

“ Sanguinis,^m quem erat effusus in remissionem
 “ peccatorum nostrorum. In isto autem sacrificio
 “ gratiarum actio, atque commemoratio est Carnis
 “ Christi, quam pro nobis obtulit, et Sanguinis,
 “ quem pro nobisⁿ effudit. De quo Beatus Pau-
 “ lus Apostolus dicit in Actibus Apostolorum,
 Act. 20, “ Attendite vobis et universo gregi, in quo
 28. “ vos Spiritus Sanctus posuit Episcopos, regere
 “ Ecclesiam Dei, quam acquisivit Sanguine Suo.’
 “ In illis ergo sacrificiis, quid nobis esset donandum,
 “ figurate significabatur, in hoc autem sacrificio,
 “ quid jam nobis donatum sit, evidenter ostenditur.”

XCI. Dicens, quod in illis sacrificiis, quid nobis
 esset donandum significabatur, in isto vero sacri-
 ficio, quid sit donatum commemoretur, patenter
 innuit quod, sicut illa figuram habuere futurorum,
 sic et hoc^o sacrificium figura sit præteritorum.

XCII. Quibus dictis, quanta differentia sit inter
 Corpus, in quo passus est Christus, et hoc Corpus,
 quod pro Ejus passionis commemoratione, sive
 mortis fit, evidentissime declaravit. Illud namque
 proprium et verum, nihil habens in se vel mysticum,
 vel figuratum ; hoc vero mysticum, aliud exterius
 per figuram ostentans, aliud interius per intellectum
 fidei repræsentans.

^m Sanguinis] Sanguis. duæ Col. et Cat. Test. Verit. ⁿ nobis]
 + idem Deus. Impr. et ita apud Fulg. ^o hoc] deest in Impr.

XCIII. Ponamus adhuc unum Patris *Augustini* testimonium, quod et dictorum fidem nostrorum astruat, et sermonis marginem ponat. In sermone, quem fecit ad populum de Sacramento altaris, sic infit^p; “Hoc, quod videtis in altari Dei, jam^q trans-
 “actâ nocte vidistis, sed quid esset, quid sibi
 “vellet, quam magnæ rei Sacramentum contineret,
 “nondum audivistis. Quod ergo videtis, panis est
 “et calix, quod vobis etiam oculi vestri renunciant.
 “Quod autem fides vestra postulat instruenda, panis
 “est Corpus Christi, calix est^r Sanguis Christi.
 “Breviter quidem hoc dictum est, quod fidei^s forte
 “sufficiat, sed fides instructionem desiderat. Dicit
 “enim Propheta, ‘Nisi credideritis, non intelli- Is. 7, 9
 “getis.’ Potestis ergo^t dicere mihi, Præcepisti ut
 “credamus, expone ut intelligamus. Potest enim
 “animo cujuspian cogitatio talis oboriri. ‘Dominus
 “noster Jesus Christus novimus unde acceperit
 “carnem, de Virgine scilicet Mariâ. Infans lacta-
 “tus est, nutritus est, crevit, ad juvenilem ætatem
 “perductus est, a Judæis persecutionem passus est,
 “ligno suspensus est, interfectus est^u, de ligno
 “depositus est, sepultus est, tertio die resurrexit,
 “quo die voluit in cœlum ascendit, illuc levavit
 “Corpus Suum, inde venturus est judicare vivos et

^p Extat hic sermo ad calcem Epistolæ Fulgentii ad Ferrandum Diaconum de Baptismo Æthiopsis moribundi. ^q jam]
 etiam. apud Aug. ^r est] deest apud Aug. ^s fidei]
 fide. Diall. et Colon. 1^{ma}. ^t ergo] + modo. apud Aug.

^u interfectus est] in ligno interfectus est. apud Aug.

“ mortuos ; ibi est modo sedens ad dexteram Patris.
 “ Quomodo panis^x Corpus Ejus? Et calix, vel
 “ quod habet calix, quomodo Ejus est Sanguis?
 “ Ista, Fratres, ideo dicuntur Sacramenta, quia in
 “ eis aliud videtur, et aliud intelligitur. Quod
 “ videtur, speciem habet corporalem ; quod intelli-
 “ gitur, fructum habet spiritualem.”

XCIV. Ista venerabilis Auctor dicens, instruit nos, quid de proprio Corpore Domini, quod de Mariâ natum, et nunc ad dexteram Patris sedet, et in quo venturus est judicare vivos et mortuos : et quid de isto, quod super altare ponitur, et populo participatur, sentire debeamus. Illud integrum est, neque ullâ sectione dividitur, nec ullis figuris obvelatur : hoc vero, quod super mensam Domini continetur, et figura est, (quia Sacramentum est) et exterius quod videtur, speciem habet corpoream, quæ pascit corpus ; interius vero quod intelligitur, fructum habet spiritualem, qui vivificat animam.

XCv. Et de hoc mystico Corpore volens apertius et manifestius loqui, sic dicit in consequentibus^y :
 “ Corpus ergo Christi si vultis^z intelligere, Aposto-
 lum audite^a dicentem^b, ‘ Vos estis Corpus Christi
 “ et membra.’ Si ergo vos estis Corpus Christi et

1 Cor.
12, 27.

^x panis] deest in duabus Colon. ^y Ibid. ^z vultis]
 vis. apud Aug. ^a audite] audi. apud Aug. ^b dicen-
 tem] + fidelibus. apud Aug.

“ membra^c, mysterium vestrum in mensâ Domini
 “ positum est: mysterium vestrum^d accipitis: ad id,
 “ quod estis, Amen respondetis, et respondendo
 “ subscribitis. Audis ergo Corpus Christi, et re-
 “ spondes, Amen; esto membrum Corporis Christi,
 “ ut verum sit Amen. Quare ergo in pane? Nihil
 “ hic de nostro afferamus: ipsum Apostolum
 “ dicentem audiamus^e; cum^f de isto Sacramento
 “ loqueretur, ait, ‘ Unus panis, unum corpus multi
 “ sumus,’ et reliqua.” 1 Cor.
10, 17.

XCVI. S. *Augustinus* satis nos instruit, quod
 sicut in pane super altare positum^g Corpus Christi
 signatur, sic etiam et corpus accipientis populi: ut
 evidenter ostendat quod corpus Christi proprium
 illud existat, in quo natus de Virgine, in quo lacta-
 tus, in quo passus, in quo mortuus, in quo sepul-
 tus, in quo resurrexit, in quo cælos ascendit, in quo
 Patris ad dexteram sedet, in quo venturus est ad
 iudicium. Hoc autem, quod supra mensam Domi-
 nicam positum est, mysterium continet illius, sicut
 etiam identidem mysterium continet corporis populi
 credentis, Apostolo testante^h, “ Unus panis, unum
 “ corpus, multi sumus in Christo.” 1 Cor.
10, 17.

^c Si...membra] desunt in MS. Laub. ^d vestrum] Domini.
 Impr. et ita apud Aug. ^e Apostolum dicentem audiamus]
 Apostolum item audiamus. apud Aug. ^f cum] + ergo. apud
 Aug. ^g positum] forsitan posito. ^h testante] dicente.
 Ed. Gall. 1^{ma}. et Feug.

XCVII. Animadvertat, clarissime Princeps, Sapientia Vestra, quod positus Sanctarum Scripturarum testimoniis, et Sanctorum Patrum dictis, evidentissime monstratum est, quod panis, qui Corpus Christi, et calix, qui Sanguis Christi appellatur, figura sit, quia mysterium; et quod non parva differentia sit inter Corpus, quod per mysterium existit, et Corpus, quod passum est et sepultum, et resurrexit. Quoniam^l hoc proprium Salvatoris Corpus existit, nec in eo vel aliqua figura, vel aliqua significatio, sed ipsa rei manifestatio cognoscitur, et ipsius visionem credentes desiderant; quoniam ipsum est Caput nostrum, et ipso viso satiabitur desiderium nostrum; quo^k Ipse et Pater unum sunt, non secundum quod Corpus habet Salvator, sed secundum plenitudinem Divinitatis, quæ habitat in homine Christo.

XCVIII. At in isto, quod per mysterium geritur, figura est, non solum proprii Corporis Christi, verum etiam credentis in Christum populi. Utriusque namque Corporis, id est, et Christi quod passum est, et resurrexit, et populi in Christo^l renati, atque de mortuis vivificati, figuram gestat.

XCIX. Addamus etiam quod iste panis et calix, qui Corpus et Sanguis Christi nominatur, et existit^m,

^l quoniam] quia. Impr.

^k quo] quoniam. Impr.

^l Christo] + per Baptismum. Impr.

^m et existit] desunt

in Impr.

memoriam repræsentat Dominicæ passionis, sive mortis, quemadmodum Ipse in Evangelio dixit; “Hoc facite in Mei commemorationem.” Quod ex-
 ponens Apostolus Paulus ait, “Quotiescunque
 “manducabitis panem hunc, et calicem bibetis,
 “mortem Domini annuntiabitis donec veniat.”

Luc. 22

19.

1 Cor.

11, 26.

C. Docemur a Salvatore, necnon a Sancto Paulo Apostolo, quod iste panis et iste sanguis, qui super altare ponitur, in figuram, sive memoriam Dominicæ mortis ponantur, ut, quod gestum est in præterito, præsentem revocet memoriæ, ut illius passionis memores effecti, per eam efficiamur divini muneris consortes, per quam sumus a morte liberati. Cognoscentes, quod ubi pervenerimus ad visionem Christi, talibus non opus habebimus instrumentis, quibus admoneamur quid pro nobis immensa benignitas sustinuerit. Quoniam Ipsum facie ad faciem contemplantes, non per exteriorem temporalium rerum admonitionem commonebimur^o, sed per ipsius contemplationem Veritatis aspiciemus, quemadmodum nostræ salutis Autori gratias agere debeamus.

CI. Nec ideo, quoniam ista dicimus, putetur in mysterio Sacramenti Corpus Domini, vel Sanguinem Ipsius, non a fidelibus sumi, quando fides, non quod oculus videt, sed quod credit, accipit; quo-

ⁿ Sanguis] “calix, forte reponendum est.” ed. 1688. ^o commonebimur] ita duæ Colon. Diall. et Cat. Test. Verit. commonebimur. MS. Laub. et ed. Gall. 1^{ma}.

niam spiritualis est esca, et spiritualis potus, spiritualiter animam pascens, et æternæ satietatis vitam tribuens; sicut ipse Salvator mysterium hoc com-
 Joan. 6, mendans, loquitur; “ Spiritus est, qui vivificat,
 64. “ nam caro nihil prodest.”

CII. Imperio Vestræ Magnitudinis parere cupientes, præsumpsi parvus, rebus de non minimis disputare, non sequentes æstimationis nostræ præsumptionem, sed majorum intuentes auctoritatem; quæ si probaveritis catholice dicta, Vestræ meritis fidei deputate, quæ depositâ Regalis Magnificentiæ gloriâ, non erubuit ab humili quærere responsum veritatis. Sin autem minus placuerint, id nostræ deputetur insipientiæ, quæ, quod optavit, minus efficaciter valuit^p explicare.

^p valuit] ita MS. Laub. Ed. Colon. 2^{da}. et Cat. Test. Verit. potuit. Diall. voluit. Ed. Colon. 1^{ma}. et Feug.

*Ratramni de Corpore et Sanguine Domini liber
 explicit.*

ERRATA.

Pag. 12. lin. 26. *dele* 1^{ma}.

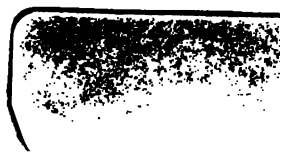
20. 28. *adde* Rel. *præterierunt*

41. 6. *mnaducare*] *leg. manducare*









the 1990s, the number of people who have been infected with HIV has increased rapidly in the region.

The purpose of this study was to determine the prevalence of HIV infection among the population of the district.

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